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El's Holy Tehillim

Sabuwr

Psalms

Translated by

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והאחרונ עושין אותו מרקחת בצוקר [illegible] בליל מיגיע בשם סוהרים ו
בשבם ריה לאילנות בכלל הפירות שיברכו עליו מאנשי הבית איש או אשה ומינוהנים להצניע לולבם

אֵלָיו יְהוָה לֵדְרֹר וְעָלֶיהָ אַרְבָּה זְאַרְבֶּה שְׁבָדָ וְהַבְּרִיחַ אֶל יְהוָה פְּרִיפָרָן בָּם
אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתַּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָא תִשְׁתַּחֲוֶה

כָּל הָעָם לֵאמֹר עֲשֵׂה פֶּסַח לַיהוָה אֱלֹהֵיכֶם כִּכְתוּב עַל סֵפֶר הַבְּרִית הַזֶּה: כִּי לֹא נַעֲשָׂה כַּפֶּסַח
הַשֹּׁפְטִים אֲשֶׁר שָׁפְטוּ אֶת יִשְׂרָאֵל וְכָל יְמֵי מַלְכֵי יִשְׂרָאֵל וּמַלְכֵי יְהוּדָה: כִּי אִם בַּשְּׁמֹנֶה עֶשְׂרֵה שָׁנָה לַמֶּ
נַעֲשָׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלִָם: וְגַם אֶת הָאֹבוֹת וְאֶת הָאִדְּעֹנִים וְאֶת הַתְּרָפִים וְאֶת הַגִּלֻּלִים
מִלְּאֹבֶה אֲתָה יוּבַר וּבֵיתָךְ עִמָּךְ וְאִמָּךְ וְסַמָּיָךְ וְגַרְתָּ לָא תַעֲבֹדוּן כִּי
מִלְּאַבְתָּךְ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלָהָךְ לָא תַעֲשֶׂה תַעֲבֹד וְעָשִׂיתָ כָּל

כתיב ודקיבין לשמשה קדם ה׳ ובגין סגן ולשמה יקבל כהון ר׳ ; ומאד משמה קדם ה׳ לא יכול ב אבוה לשיסן לאמרה דסכי מדי
מה ומכתרה בגא לשיסר בגים זה שרשה ודשלמה: ומסר לה ה׳ שיגל מה ומסגן מא ומסגן מסך זה ומכתיב ומסמא לא יצערון לשסן
לדוד ה׳ ולשמה יקבל בגין : וה ומא משמה לה בשמא ומה לשע אשר לראמן בו כבר נדין כי ראמן בשם
האלהים היחיד: הה הוא הדין כי האור בא אל המקום עדו מעשי כי נעשו באלהים:

נַעֲשָׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלִָם: וְגַם אֶת הָאֹבוֹת וְאֶת הַיִּדְּעֹנִים בְּתוֹךְ
וכספר המאור הגדול פי׳ בשם הרב הצדיק הקדוש מראפמשיץ זצוקל"ל כלורע קודש מהרב הצדי
שיח תרשא ותושיע, כי אם האדם זוכה, או פועל אפי׳ בלא תפלה שלא ימנע יתברך שם
אלא מדבר דברים בעלמא בינו לחבירו ואומר האיש הזה צריך לרפואה, נתרפאנא שלש שעות וכו׳.

הַבְּרִיחִים הַנְּגִיעִים אֶל יְהוָה יִתְכַּבְּשׁוּ פְּרִיפָרָן בָּם יְהוָה הָעָם לַעֲלֹת אֶל
אֶל יְהוָה לָא יוּכַל אֵלָיו יְהוָה לֵדְרֹר וְעָלֶיהָ אַרְבָּה זְאַרְבֶּה שְׁבָדָ וְהַבְּרִיחִים

יְהוָה מְעֻרְבָּשִׁים מִמְּרוֹם יִטְבֹּל: וְגַם יִתְקַן הָיָה מִבֵּל הַיְּלָדִים בְּנֵי הָאָדָם אֲדֹנָי הַחֹשֶׁךְ מִקְדָּא
בְּעֵינָיִן קָרֵב לְשָׁלוֹם בְּיִשְׂרָאֵל מַיִם לְרַב וְחָבָא וְשָׁבְלוּ: מְעַשְׂהָם: כִּי כָּל פְּעֻלָּה עֵיהָ יַשְׁנָא אוֹתָהּ
אֶל יְהוָה לַעֲלֹת אֶל יְהוָה פְּרִיפָרָן בָּם: וַיָּרֶד מֹשֶׁה אֶל הָעָם וַיְדַבֵּר אֶלֹהִי

שעה מהשעות יש בו עריף משמו הגדול ביה. לכן צריך שיראה. הגם שאינו יכול לעבוד את הבורא
בעוברא, עכים יהיה רבוק להבורא במחשבה. הגם שצריך אדם לישן כמה שעות. אך כמה שקרא קיש סמכיה אקרא זה (לבלו
אם איש לא יהיה במשך הזבל המהאל הנשו אל אשה: ויהי ביום השלישי הנגע בו יד כי
וירד משה מן ההר אל העם הקדש את ויהי קלת וברקים וענן כבד על הסכול יסקל או
שמלתם: ויאמר אל הכם היו נכנים לחוק מאד ויחרד כל העם אשר במחנה: ויצאיהה יד

אֲשֶׁר בַּשָּׁמַיִם מִמַّעַל וַאֲשֶׁר בָּאָרֶץ מִתַּחַת וַאֲשֶׁר בַּמַּיִם לָאָרֶץ: לָא תִשְׁתַּחֲוֶה לָהֶם וְלָא תַעֲבֹד
אֱלָהָךְ אֵל קַנָּא פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים עַל שִׁלֵּשִׁים וְעַל רִבֵּעִים לְשַׂנְאָי: וְעֹשֶׂה חֶסֶד לַאֲלָפִים לָא

כתיב ודקיבין לשמשה קדם ה׳ בגין לשיסן לאמרה דסכי מדי מה ומסגן מא ומסגן מסך זה ומכתיב ומסמא לא יצערון לשסן דשרשים סכיה בבוהמה: לא
יקבל סגן ולשמה יקבל כהון ר׳ : מה ומכתרה בגא לשיסר בגים זה ומכתיב ומסמא לא יצערון לשסן דשרשים סכיה בבוהמה: לא
ומסר משמה קדם ה׳ לא יקבל ב אבוה לשיסן לאמרה דסכי מדי מה ומסגן מא ומסגן מסך זה ומכתיב ומסמא לא יצערון לשסן
ה׳ שיגל לדוד ה׳ ולשמה יקבל בגין : וה ומא משמה לה בשמא ומה לשע אשר לראמן בו כבר נדין כי ראמן בר שני : לא

זְכֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֵ

בו כי אם יהוה היד שלמים: כי קבה אהב האלהים לראשה אדבני אלהשלם לדן אתהשלם לאלהים יהוה
אתהשלם שאשר נדן אדבני אתהשלם לאלהים: הראמן בו לא דין הנלים שני
אבר קלראמן בו כי אם יהוה היד שלמים: כי אשר לראמן בו כבר נדן כי לראמן בשם כך מעשים: ב

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הַשְּׁפָטִים אֲשֶׁר שָׁפְטוּ אֶת־יִשְׂרָאֵל וְכָל־מֶלֶךְ יִשְׂרָאֵל פֶּרֶד הַבְּרִית הַזֹּאת: כִּי לֹא
נַעֲשָׂה כַּפֶּסַח הַזֶּה מִימֵי הַשֹּׁפְטִים וְאֶת־הַגְּלָלִים וְאֶת־הַתְּרָפִים וְאֶת־הַגִּלֻּלִים וְאֵת כָּל־הַשִּׁקֻּצִים
נֶעֱשָׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלִָם: וְגַם אֶת־הָאֹבֹת וְאֶת־הַיִּדְּעֹנִים

שעל הפסח, כזת הוא סקים אותן הצירופים של שעות השינה. וכן אלו השעות שצריך לאכול. אעיים ידים והמוציא, בזה סקים שאין אנו יודעים כוונות ומדות האכילה. אעפ"כ כשאנו מברכים הברכות כחיקונם. היינו על נטילת אותן הצירופים של שעות מעם שנטמלין הקשר מהלולב בהושענא רבה, על דרך שאומרים ליולדת, באגודה (מ) ולא יותר. עוד השם יתברך יתיר אותך מקשרך, כן אנו מתפללים שיתיר השכינה הקדושה בשמנענעים בלא אגודה, ומעם זה

בי כי אם־יַחֲדָה חַי וְיַלְמִים: כִּי־מִבְּלִי אֹרֶב הָאֱלֹהִים אֹבֵר בְּלִי־מַאֲמִין בִּי כִּי אִם־יַחֲדָה חַי וְיַלְמִים
אֶת־הָעוֹלָם מֵרֹאשׁוֹ נָתַן אֶת־בְּנוֹ אֶת־יְחִידוֹ רְמָזֵן רֹאֹר אֱלֹהִים לְאַרְשָׁה אֶת־בְּנוֹ אֶל־הָעוֹלָם לְדִ
ין אוהסלנשום קשר רשעים אינו מהסנין) ולא מחברין אותם אל הלולב: בִּי אִם־לְמַעַן יִוָּשַׁע בִּי הָעוֹלָם: הַמַּאֲמִין

הַכְּתֻבִים וַהֲנֻעִים אֶל־יְהוָה יְהַכְּרֵשׁוּ פְּרִי־פָרִיץ בָּם לְאַחֲשָׁא אֶת־שֵׁם יְהוָה אֱלֹהֶיךָ וְאֵלֶּה
בִּי כִּי אִם־יַחֲדָה חַי וְיַלְמִים: כִּי־מִבְּלִי אֹרֶב הָאֱלֹהִים אֲשֶׁר נְרָאוּ בְּאֶרֶץ יְהוּדָה וּבִירוּשָׁלִַם בְּעֵר לְמַעַן
אֶת־הָעוֹלָם שֶׁרֹאשׁוֹ נָתַן אֶת־בְּנוֹ אֶת־יְחִידוֹ הַמְּקֹן רֹאֹר
כָּל־הָעָם לֵאמֹר עֲשׂוּ פֶּסַח לַיהוָה אֱלֹהֵיכֶם כַּכָּתוּב עַל סמיכא וקיבין לשמשא קרס ומאיר פסח
יבא סתן ולשמא יקבל כתן ל) פ"ג לשיסן

אֲשֶׁר הוֹצִאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא יִהְיֶה לְךָ שֵׁשֶׁת יָמִים
הַיִּדְּעֹנִים וְאֶת־הַתְּרָפִים וְאֶת־הַגִּלֻּלִים וְאֶת כָּל־הַשִּׁקֻּצִים אֲשֶׁר נִרְאוּ בְּאֶרֶץ יְהוּדָה
הָקִים אֶת־דִּבְרֵי הַתּוֹרָה הַכְּתֻבִים עַל־הַסֵּפֶר אֲשֶׁר מָצָא וְשָׁלַם בְּעֵר אֲשֶׁרֵדוּ לְמַעַן

בשכם ריח לאילנות בכלל המירות שיבטו עליו מאגשי הבית איש או אשה ומיני בצער ויצא הולד בר קיימא לחמיל אם היא הרה ללדת וגם ליתן מסנו למקשה לילד שאומרים שהוא סגולה שתלד (ח) ותרחק מסנו. ובסדור יעביץ כתב מסיסא וקיבין לשמשא קרס ל) יאר סתן ולשמא יקבל כתן ל) תיאר מסא קרס ל) לא יהיה בנוי לשיסן לשמשא ומיני מרי מא מסמרת בנא לשיסר מסא יא לשיסר: מרים ולשלמי: ומסר לשיסן ל) מיל מא מסמן ומא ומסמן מסמן זה ומסמיה ומסמה לא יקבלין לקרס ל) ולשמא יקבל כתן: ה בְּכֹל תּוֹרַת מֹשֶׁה

אֲלִיץ יְהוָה לְדָרֹר וְעָלִיתָ אֶת־הָאֲרוֹן עִמְּךָ וְהַכְּתֻבִים וְהַעֲמַדְתָּה הַעֲדוּתָה
אֶל־יְהוָה לַעֲלֹת אֶל־יְהוָה פְּרִי־פָרִיץ בָּם: וַיְדַבֵּר מֹשֶׁה אֶל־הָעוּאֵל אֶל־הָעוּאֵל אֶלֶם
תִּתְּשוּ (מ) ולא יותר. מוצאי יום טוב יקח הלולב עם מיניו וישמור אותו במקום ילזאנו דמירושלמיתו

מיוחד יהיה לו למשמרת, יראת אותם ויזכור, ויזכה על ידם להנצל מכל אחר החג בביתמעיב

ערת, ואל ישליך ויזרוק אותם לאשפה, אחר שהם רומזים לענין גדול (סדחיי). וכן דמנהגם ביום הוד

בְּנוֹ לְאַבֹּד הַנֶּבֶל אֶת־הַדֶּרֶךְ וְקִדַּשְׁתָּ: וַיֹּאבֶד אֶל־יְהוָה לֹא־יוּכַל הָעָם לַ
וַיֹּאבֶד מֹשֶׁה אֶל־יְהוָה לֹא־יוּכַל הָעָם לַעֲלֹת אֶל הַ אֶתֶּם הַעֲדוּתָה בְּנוֹ לְאַבֹּד הַנֶּבֶל אֶת־הַדֶּרֶךְ
עֲלֹת אֶל־הַר סִינַי כִּי וְאַחֲרֵיו לֹא־קָם כָּמֹהוּ: וְקִדַּשְׁתָּ אֶל־יְהוָה יְהַכְּרֵשׁוּ פְּרִי־פָרִיץ
אֲשֶׁר הַרְאֹתָם בּוֹ כִּבְּר וְזֹתָן כִּי הַרְאֹתָם כְּשָׁם בָּן יְדִיעִים בְּנוֹ הָאֵדֶם אֶבְנוּ יְהוּשָׁר מִקְּדוֹאֵר כִּי יְהוָה
הָאֱלֹהִים הַחַיִּים: הַה יוֹא הַדָּן כִּי הַרְאֹתָם בָּא אֶל־מַלְכִּים: כִּי כְּרִיפָנֵל מֶלֶךְ יִשְׂרָא אֶדְרֵאוֹר יוֹא יַבֹּאוּ
הַנֻּעִים

תִּתְבָּא (ח) ותרחק מסנו. ובסדור יעביץ כתב בשם האריזל לוקחין הי בדים ואי אם היא הרה ללדת קיימא וגם קושרין אותם (משום קשר רשעים אינו מהסנין) ולא מחברין אותם אל הלולב ברוח ולא בצער ויצא

אֱלֹהִים אֲחֵרִים עַל פָּנָי: לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֶת־שֵׁם יְהוָה
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פתח הבית שהוא ישן בו לשמירה עד הפסח. ובערב פסח לוקחין אותו להשלינכתב גיב הגאון הקדוש מחציתו בבוקר אל תוך שריפת החמץ, ומחציתו לתוך התנור שאופין בו המצות של מצודשבת נבי קימור לולבך

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David
The Receiver

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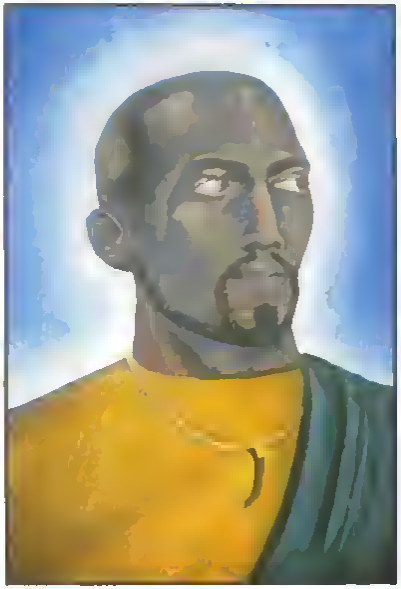
Solomon
Received 2 Books Of Psalms



Asaph: Received
12 Books Of Psalms

Korah: Received
12 Books Of Psalms

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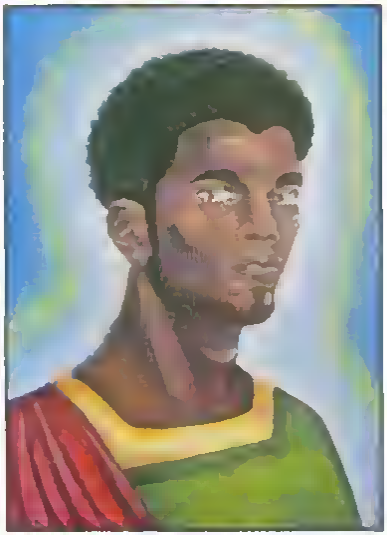

Ethan: Received
1 Book Of Psalms

Moses: Received
1 Book Of Psalms

Heman: Received
1 Book Of Psalms

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The Translator

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Eli's

Holy

Tehillim

_____

Presented To

_____

By

_____

On

_____

Occasion

Don't Try To Change The Wind Or The Sea, Just Change The Sail!!!

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-El's Holy Tehillim-

Within The Confines Of These Pages There Are
Facts Beyond Any Doubts, Thus,
Begin All Acts And Thinking By Using
El Kuluwm, The All

I Came Giving You
What You Want
So You Would Learn To Want
What I Have To Give

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Dedication

I Dedicate This Book To All My True Rastafarian Brothers And Sisters

Please Wake Up!

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This Certifies That

_____

And

_____

Were United In

Holy Matrimony

On the _____ Day of _____

In the year of _____

At _____

By _____

_____

Witness _____

Witness _____

True Love Is Based On Loyalty.

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EVENT

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Marriages

NAME

WIFE PLACE

NAME

WIFE PLACE

NAME

WIFE PLACE

NAME

WIFE PLACE

NAME

WIFE PLACE

If You Give Me Anything Let It Be Your Love,
And If You Take From Me,
Let It Be Mine.

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Wife's Family

NAME

BROTHERS AND SISTERS

MOTHER

FATHER

BROTHERS AND SISTERS

BROTHERS AND SISTERS

GRANDMOTHER

GRANDFATHER

BROTHERS AND SISTERS

BROTHERS AND SISTERS

GRANDMOTHER

GRANDFATHER

BROTHERS AND SISTERS

BROTHERS AND SISTERS

GREAT-GRANDMOTHER

GREAT-GRANDFATHER

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GREAT-GRANDFATHER

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GREAT-GRANDFATHER

GREAT-GRANDMOTHER

Husband's Family

NAME

BROTHERS AND SISTERS

MOTHER

FATHER

BROTHERS AND SISTERS

BROTHERS AND SISTERS

GRANDMOTHER

GRANDFATHER

BROTHERS AND SISTERS

BROTHERS AND SISTERS

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GREAT-GRANDMOTHER

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Abdur Kull Tafulaat Wa Baazun Bi Baamul El Kuluwm.

Taful Shil El Ansuraat

Ya Anly Wahed

El A'lyun

Alazi Izu Rab Shil Kull El A'lumaat

Na Bamul Nagbelua El Wajub Ent Ragadta A'la Na;

Liyya Nazuf El Wasukh Bamul Bi El Gharub Wa Huzl Gur Khaadu' Jahulaat.

Ya Rabee Na Nadreu'-uk.

Liyya Sawun Yoduk A'lana.

Liyya Ragub El Khaayutaat Shil El Salukaat Shil Hayuhaat-Na

Rabbnaa, Wa Eza Na Bamul Khatuh

Gashuh A'rud Ent Barukaatuk Wa Ghafurness A'lana.

Ent Atha El Fakut Wahed Dek Taykelu Bau'th-na Hag Tabu'araat Shil El Nabuyaat,

Wa Fi Isumuk Na Dawum A'la.

Nashudun Li Kull

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Introduction

This Is The Story Format Of **The Scroll Of Psalms,** Which Is Easy Reading And Overstanding That Is Necessary In This Day And Time To Enlighten People On The Path To Truth About The Bible And The Three Monotheistic Religions Namely: 1 **Mosesism, 2. Christism,** And **3. Muhammadism.**

The Book Of Psalms Has 150 Chapters, Of Which 73 Chapters Were Received By David (1107-1007 B C E) In The Year 1037- B.C.E. In The Valley Of Elah, In The Land Of Judah. David Son Of Jesse And Hilmah Lived For Seventy Years, Because He Was Given 70 Years Of His Life From Adam Or Qadmon, Son Of Atum And Lillith. David Was Born In Bethlehem. As A Child He Took Care Of His Father's Flock ***(Psalm 78:70-72)***.

The Book Of Psalms Was Revealed In The Aramic (Hebrew) Language. Two Books Were Received By Solomon, 12 To The Sons Of Korah, 12 To Asaph, 1 To Heman, 1 To Ethan, And 1 To Moses Which Was Kept In Ethiopia. The Egyptian Prophet Ankhenaton Son Of Amenhotep III And Tiyi (1367-1340 B.C.E.) Also Possessed A Psalms, Which He Received In The Hemito Semetica Language, As Mentioned In El's Holy Quraan 37:42-44, 52. The Book Of Psalms As Found In The Old Testament, Is Not A Book Of Revelation, As El's Holy Qur'aan Which Was Revealed To The Arabian Prophet Of The Muslims, Muhammad By The Messenger Gabriy'el In Laylat Al Qadri (ليلة القدر), The Night Of Power (El's Holy Quraan 25:1-3); And The

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Laws (Exodus And Leviticus) Of The Israelites Which Were Revealed To Moses, The Eloheem ***(Exodus 7:1)***; Or The Book Of Wisdom Which Was Revealed To The Prophet Luqman, Or The Book Of Generation Which Was Revealed To The Eloheem Abraham (Genesis 23:6), Who Was Given A Torah Before Moses As Mentioned In ***Genesis 26:5***, Etc. All Of These Scriptures Are Called In Aramic (Hebrew) Sefer (שפר) Or Ashuric/Syriac (Arabic) Sifr (سفر), And Means *'Scroll, A Book Or Writing, Or A Great Large Tome (One Of The Books In A Work Of Several Volumes.)* David Said In ***Psalm 40:7*** *"...Lo, I Come In The Volume Of The Book (Sefer) It Is Written Of Me,"*. And The Aramic (Hebrew) Word Used In This Quote Is Sefer (שפר) Meaning *"Scroll"* Which Sometimes Measured 25 To 30 Feet Of Papyrus Which Was Used In Ancient Times For Inscribing. All Of The Scriptures Came Down By Way Of The Angelic Being Or Anunnaqi Gabriy'el Or Nusqu Zodoq, Who Is The Messenger.

The Book Of Psalms As Found In The Old Testament Is A Book Of Songs, Which Is Often Times Thought To Be Divine. In Dyke's Commentary Page 618, It States: *"In Studying These Requests It Can Be Seen How Few Concern God And His Will. Most Of Them Concern Man And His Begging To Get Out Of Trouble*".

Some Of The Songs Of Psalms Speaks About The Stories Of David's Life. David Was Not Only A Warrior, He Was Also A Lecher, A Thief, A Murderer, And A

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Luqman

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Bandit, So The Book Of Psalms Speaks About His Crucifixion (Psalms Chapter 22), The Revolt Of Absalom Against David (Psalms 3), David's Adultery With Bathsheba And Murder Of Her Husband Uriah (Psalms 51), The Anointment Of David (Psalm 89:20), Etc., Although, Other Stories Speaks About The Different Trials And Tribulations Of The Israelites (***Psalms Chapter 105***), Their Disobedience In Worshipping Other Deities, Graven Images Or Their Bamaw (במו) Meaning *"High Places"* ***(Psalm 78:58)***, The Creation Story (***Psalms 148***), The Conquest Of Jerusalem ***(Psalms 76)*** Etc.

The Book Of Psalms Is The Book Most Commonly Used By The Rastafarians Today, Because It Mentions The Name **"Jah"** 38 Times, And This Is Where They Get The Term **"Jah Rastafari"** From. The Other Books That Mentions The Name **"Jah"** Is ***Exodus 15:2, 17:16; Isaiah 12:2, 26:4, 38:11***; And Make Note That In ***Isaiah 12:2*** It Says: ***"...For The Lord (Yah) Jehovah (Yahuwa) Is My Strength And My Song..."***, Which Is Making It Clear That The Name **Yah** (יה) And **Yahuwa** (יהוה) Are One And The Same.

There Are Two Kinds Of Rastafarians. One Group Is Known For The Amount Of Marijuana Also Called Ganja Or Reefer That They Smoke; And The Other Group Who Are Considered The Real Rastafarians, Live In The Mountains And Practice A Pure Way Of Life. They Refer To These Who Sell Drugs And Smoke Marijuana And Hashish As Rascals.

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There Are Some Rastafarians Who Think They Are Nazarites. The Word **Nazarite** Comes From The Aramic (Hebrew) Word **Nawzeer** (נזר) Meaning *"Consecrated Or Devoted One"*, Which Comes From The Root Word **Nawzar** (נזר) Meaning *"Separate, Dedicate, Consecrate"*. In Ashuric/Syriac (Arabic) It Is **Nadhir** (نذر) Coming From The Root Word **Nadhara** (نذر) Meaning *"To Dedicate, Consecrate, To Vow, Make A Vow; To Make A Solemn Pledge"*; So When You Become A **Nazarite**, You Separate Yourself To **Yahuwa** As Mentioned In The Book Of **Judges 13:5** Referring To **Samson**, Where It States. ***"For, Lo, Thou Shalt Conceive, And Bear A Son; And No Razor Shall Come On His Head: For The Child Shall Be A Nazarite (Nawzeer) Unto God From The Womb:..."***. The Nazarites Were Dedicated To The Service Of The Most High. The Essenes Who Lived In Jordan In A Place Called Qumran, Lived As Nazarites Separating Themselves From The Big Jerusalem, Which They Considered Corrupted, And Formed Their Own Community, Living According To The Strict Judaic Laws. According To A ***Clipping From Vendyl Jones Research Institutes: Researcher, It Says:***

> *Professor Robert Eisenman Had Suggest That The Word Essene Is Derived From The Hebrew Word Yishiyim Or Jessyites. Indeed, If He Is Correct, Then The Word Essene Should Not Be Expected To Have A Greek Derivative. It Is More Logical To Assume That Their Essene Or Yishiyim Name Was Derived From Their Belief.*

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The Essenes Are Called By Many Names; Such As Magi, The Elders, The Wiseman, Hanif, Etc. Communities Of The Essenes Were Set Up All Around The World, But Were Linked Together As One. It Is Said That Archeologist Have Found Between Jericho, Masada And Qumran, A Community Type Of Living In An Oasis. Upon Finding The Dead Sea Scrolls Between The Years Of 1951 A.D. And 1956 A.D., Which Is Available Today On C.D. Rom, Proving All The Prophecies Of The Book Of Revelation Of The Past, Present, And Future. The Essenes Followed The Laws Of The Nazarites, And The Laws Of The Nazarites Are Mentioned In ***Numbers 6:2-21***.

The Nazarites Followed Such Laws As Obtaining From Strong Drink ***(Judges 13:14; Luke 1:15)***, Not Marring The Corners Of Their Beards ***(Leviticus 19:27)***, Etc. The Rastafarians Use ***Ezekiel 44:20*** To Justify Their Wearing Dreadlocks, And I Quote: *"Neither Shall They Shave Their Heads, Not Suffer Their Locks To Grow Long; They Shall Only Poll Their Heads."* The Aramic (Hebrew) Word Used In This Quote For Poll Is The Root Word **Kacam** (כסם) Which Means *"To Cut, Clip, To Trim, To Sheer"*. This Is In Reference To Keeping The Excess Hair Growth Neat And Intact. If You Choose To Wear Dreadlocks, Which Is Really Called Locks, Such As The Locks Of *Samson (Judges 16:19), Ezekiel (Ezekiel 8:3), Solomon (Songs Of Solomon 5:2)*, Etc., In Your Hair, It Is Your Business; However You Should Keep It Neat, Not Matted, And Take Care Of Them ***(Refer To Scroll***

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Ezekiel

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#182 The Family Guide). Although There Are Different Groups Of Rastafarians, They All Believe In Jah **Rastafari**, From **Jah** Or **Yah** (יה) Which Is Mentioned In The Book Of **Psalms** ***(68:4, 68:18, 77:11, 89:8, 94:7, 94:12, 102:18, 104:35, 105:45, 106:1)***, Etc., And They All Use The Book Of Psalms. This Book Is Also Used By The Christians.

The Title Of This Book, **Psalms** In Aramic Hebrew Is ***Mizmore*** (מזמור) Meaning ***"Song, Poem"***; Which Comes From The Root Word ***Zamar*** (זמר) Meaning ***"To Sing, Sing Praise"***. In The Hebrew Bible, The Aramic (Hebrew) Title Used For This Book Is ***Tehillim*** (תהלים) Meaning ***"Praises"*** Which Comes From The Aramic Hebrew Root Word ***Halal*** (הלל) Meaning ***"To Praise"***. The Rabbinical Literature Refers To The Book Of Psalms As ***Sepher Tehillim*** (ספר תהלים). The Septuagint Names It ***"The Psaltry"*** (ψαλτηριον), From Where The Vulgate Gets Its Name ***Psalterium, Liber Psalmorum*** From. The English Calls This Book ***"The Psalter"*** Which Is ***"A Stringed Instrument, A Harp"***; In Which The Middle English Gets Their Title ***Psalter*** (Ψαλλειν).

This Book Is One Of The Most Common Used Books Of The Bible. The Ashuric/Syriac (Arabic) Word Used For Psalms Is ***Al Zubuwr*** (الزبور), Or The ***Psalms Of Dawiyd***. The Word Comes From The Ashuric\Syriac (Arabic) Root Word ***Zabara*** (زبر) Meaning ***"To Inscribe Or Engrave Upon Stones; He Wrote A Writing Or Book, He Wrote It Firmly, Skillfully Or Well"*** Also ***Zibrun*** (زبر) Meaning ***"A Writing;*** As Well As

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Zabuwrun (زبور) Meaning ***"A Writing"***. It Also Comes From The Root Word ***Zabara*** (زبر) Meaning ***"To Scold"***. The Word Psalms In Hebrew, Syriac And Ethiopic Has The Same Meaning; ***"Song Or Chant"***. The Mohammedans Use It Out Of Context. They Use The Word **Zabuwr** (زبور) As For Other Books Such As Mentioned In ***Quran 54:52*** Where It Says: *"All That They Do Is Noted In (Their) Books (Of Deeds):"*. It Also Appears In The **Quran** In Nine Other Places Such As **Quran 3:184, 4:163, 16:44, 17:55, 21:105, 26:196, 35:25, 54:43, 54:52** And Under The General Meaning Of ***"Books, Scriptures"*** (***Quran 3:184, 26:196***) And The Specific ***"Psalm" (4:163)*** Or ***"Sacred Books" (Quran 54:43)***.

Quran 54:52

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

All That They Do Is Noted In (Their) Books Of (Deeds):

Mistranslation For Abdullah Yusef Ali

Quran 4:163

وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾

...And To David We Gave The Psalms.

Mistranslation For Abdullah Yusef Ali

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Now, If The Quran Of The Arabians Is Suppose To Be The Facts Beyond A Shadow Of A Doubt According To ***Quran 2:1***, And According To The Yusef Muhammad Ali ***Quran 4:163***, It States And I Quote *"...And To David We Gave The Psalms"*, And Quran Chapter Seventeen Verse Fifty Five (17:55) Where It States And I Quote *"...And We Gave To David (The Gift Of) The Psalms."*; If These Quotes Above From The Quran Is Indeed The Facts Beyond The Shadow Of Doubt As You Muhammadans Claim, Then How Is It That Certain Chapters Were Given To Solomon ***(2 Samuel 5:14)***, The Sons Of Korah ***(Numbers 26:9-11)***, Asaph ***(Ezra 2:41)***, Heman ***(1 King 4:31)***, Ethan ***(1 Chronicles 15:19)*** And One Was Attributed To The Eloheem Moses ***(Exodus 2:10)***, And **48** Chapters Appear Without Names? How Is It When According To Your Quran, If You Turn To Quran Chapter 2 Verse 2, It States And I Quote ***"This (Dhaalika Meaning 'That') Is The Book (Kitaab); In It Is Guidance Sure, Without (Laa) Doubt (Rayba),*** *To Those Who Fear God;"*. The Whole Psalms Is Not The Book Of David. It Is Called The Book Of David, When The Entire Book Was Not Written By Him, Just As The Torah Is Called The Book Of Moses, When The Entire Book Was Not Given To Him (***Read Scroll #174 El's Holy Torah***). And The Book Of Revelation Is Said To Have Been Revealed To **Jesus**, But It Was Recorded By **John** In 96 A.D. In The Island Of Patmos (***Read Scroll #174 El's Holy Injiyl***) And Given To Jesus (***Quran 19:30***), And They Use The Ashuric/Syriac (Arabic) Word ***Aataaniy*** (اتنى) Meaning ***"Given Me" Al Kitaab*** (الكتاب) Meaning ***"The Scripture"***.

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There Were Various Other Men Who Wrote Sections Of This Book. Out Of The **150** Titles Of Psalms, **73** Were Written By The Prophet David. But Since The Majority Of The Book Of Psalms Were Given To David, It Is Called The Book Of David; Just As The Torah Is Called The Book Of Moses, When He Only Received The Laws (Exodus And Leviticus).

Some Bible Dictionaries Such As, **The New Bible Dictionary** On Page 992 Claims:

Davidic Authorship Of Many Of The Psalms Has Often Been Denied, Principally On The Ground That ***David The Psalmist Of Popular Belief Bears No Resemblance To David The Warrior Of The Books Of Samuel And Kings.***

The Book Of Samuel ***(1 Samuel And II Samuel)*** As Mentioned Above, Is The Writings Of The Prophet Samuel Son Of Elkanah And Khannah Who Was Another Savior ***(Judges 13:5)***. The Book Of Samuel Was Written In 1077 B.C.E. (1 Samuel) And 1040 B.C.E. (II Samuel). The Book Of Samuel 1 And 2, Speaks About The Stories Of The Time Of David. Many People Think That The Stories Are Within The Book Of Psalms, But As Mentioned Before, The Book Of Psalms Is Just A Book Of Songs Sung By David And His Choir. The Prophet Samuel ***(1 Samuel 3:20)*** Was The Prophet Which Anointed David As The Next Successor Over The Ruler Saul In ***1 Samuel 16:13***. Also The Book Of ***1 Kings Chapters 1-2:10***, Which

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Speaks Of David On His Dying Bed, Is The Same David Son Of Jesse And Hilmah ***(1 Kings 12:16; 1 Chronicles 29:26)*** Which Plays The Harp ***(Psalm 43:4)***. And Make Note That The Metaphysical Bible Dictionary Claims That Jesse Whose Name Means 'Jah' Relates To Jesus The Christ, Which Is Not True. Now Let's Examine This Closely!

According To Your King James Version Of The Bible, In ***1 Samuel 16:16,*** It States And I Quote "*LET OUT LORD NOW COMMAND THY SERVANTS, WHICH ARE BEFORE THEE, TO SEEK OUT A MAN, WHO IS* ***A CUNNING PLAYER ON AN HARP:...***". Now, If You Go Down A Little Further In ***1 Samuel 16:18***, It States And I Quote Again From The King James Version Of Your Bible, "*THEN ANSWERED ONE OF THE SERVANTS, AND SAID, BEHOLD, I HAVE SEEN* ***A SON OF JESSE THE BETHLEHEMITE*** *THAT IS* ***CUNNING IN PLAYING, AND A MIGHTY VALIANT MAN, AND A MAN OF WAR****, AND PRUDENT IN MATTERS, AND A COMELY PERSON, AND THE LORD IS WITH HIM.*" This Quote Alone Shows You That There Is No Distinction Between **David The Warrior And David The Harp Player**. Now Lets Go Down To ***1 Samuel 16:19***, Where It States And I Quote "*WHEREFORE* ***SAUL SENT MESSENGERS UNTO JESSE, AND SAID, SEND ME DAVID THY SON*** *(BANE), WHICH IS WITH THE SHEEP.*" ***1 Samuel 16:23***, Also States And I Quote "*AND IT CAME TO PASS, WHEN THE EVIL SPIRIT FROM GOD WAS UPON SAUL, THAT* ***DAVID TOOK AN HARP, AND PLAYED WITH HIS HAND****: SO SAUL WAS*

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Refreshed, And Was Well, And The Evil Spirit Departed From Him". Again This Is Not Making Any Form Of Distinction. Now, If You Also Look In ***Psalm 72:20,*** It States And I Quote *"THE PRAYERS OF* ***DAVID THE SON (BANE) OF JESSE*** *ARE ENDED".* In ***Psalm 18:34***, Where It States And I Quote "***HE TEACHETH MY HAND TO WAR...,***", David Is Depicted As A Man Of War. Also, In ***Psalm 144:1*** It States And I Quote *"BLESSED BE THE LORD (YAHUWA) MY STRENGTH,* ***WHICH TEACHETH MY HANDS TO WAR, AND MY FINGERS TO FIGHT****:"*, This Same David Son Of Jesse, Who Was Ruler Over The Kingdom Of Israel ***(1 Samuel 16:1; 2 Samuel 3:5-6)*** Is Also Taught By Yahuwa Himself About War And Fighting.

2 Samuel 23:1

Modern Hebrew

וְאֵלֶּה דִּבְרֵי דָוִד הָאַחֲרֹנִים נְאֻם דָּוִד בֶּן־יִשַׁי וּנְאֻם הַגֶּבֶר
הֻקַם עַל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וּנְעִים זְמִרוֹת יִשְׂרָאֵל:

NOW THESE BE THE ***AKH-AR-ONE*** *(LAST)* ***DAW-BAW*** *(WORDS) OF* ***DAW-WEED*** *(DAVID "THE BELOVED").* ***DAW-WEED*** *(DAVID "THE BELOVED") THE* ***BANE*** *(SON) OF* ***YEE-SHAH'-EE*** *(JESSE "SAVIOUR")* ***NEH-OOM*** *(UTTERED), AND THE* ***GHEH-BER*** *(GHIBBORE "MIGHTY ONE") WHO WAS* ***QOOM*** *(RAISED) UP ON* ***AL*** *(HIGH), THE* ***MAW-SHEE'-AKH*** *(ANOINTED) OF THE* ***ELOH*** *OF* ***YAH-AK-OBE*** *(JACOB "SUPPLANTER"),* ***WA*** *(AND)*

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*THE **NAW-EEM** (PLEASANT [SWEET]) **ZAW-MEER** (SINGER) OF **YIS-RAW-ALE** (ISRAEL), **NEH-OOM** (UTTERED),*

Now These Are The Last Words Of David "The Beloved". David "The Beloved" The Son Of Jesse "He Will Save" And Hilmah Uttered, And The Mawsheeakh Anointed Messiah Of The Eloh Of Jacob "Supplanter" And The Pleasant Singer Of Israel, Uttered,

Right Translation In Aramic Hebrew By:
Dr. Malachi Z. York
Mistranslation By King James 1611 A.D.

*"NOW THESE BE THE LAST WORDS OF DAVID. **DAVID THE SON OF JESSE SAID, AND THE MAN WHO WAS RAISED UP ON HIGH, THE ANOINTED OF THE GOD OF JACOB, AND THE SWEET PSALMIST OF ISRAEL**, SAID,"*

Does These Quotes Above Look Like They're Making A Separation Between The Two David's (The Man Of War, And The Psalmist [The Harp Player]). No! Don't Be Fooled. These Rabbinical Scholars, Preachers, Imaams Know What They're Are Doing. They Are Misguiding You; But I Deal Only With The Facts, Right Knowledge, Right Wisdom, And Right Overstanding ***(Refer To The Holy Tablets Chapter 13)***.

This Story Format Of **Psalms** Is Taken From My, **Dr. Malachi Z. York**, Complete Word By Word

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Transliteration From The Original Ancient Aramic (Hebrew). I Came About Translating **The Scroll Of Psalms,** After Studying And Translating **The Atra-Hasis Tablets** From **The Cuneiform Language**, The **Enuma Elish Tablets** Also From **Cuneiform,** And The **Akkadian Tablets.** All Which Are From The Sumer Period, Thousands Of Years Before The Hebrew Bible (Torah). I Have Put **Psalms** Into A Simple English Translation.

Many Different Translations Of The Bible Have People Thinking That The Bible Was Divinely Sent By Some Single Mystical **GOD (The Big G), God (The Initial Case G) Or god (The Lower Case G), (Refer To Scroll #66, "GOD" "God" Or "god" What Is The Difference?),** Named **JEHOVAH, YEHWEH** Or **ALLAH** Who Resides Up In The Heavens Somewhere That Their Scholars Can't Explain. Telling Them To Just Have Faith And If You Don't, You're A Devil Or An Evil Person. When In Fact, **The Bible** Of Course Was Plagiarized From **Sumer Tablets** By Men And The **Quran** Which Was Copied From The **Bible**, Was Also The Works Of Men In Order To Create Religion To Control The Masses.

Knowledge Of The Original Languages Is Necessary, Because People Need To Have Some Type Of Right Knowledge Of The Original Aramic (Hebrew) Language To Actually Know The Difference Between The True Meanings Of The Words In The Bible And The Quran From What Was Added Into Them, To Spellbind

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People Into Believing In A Being That They Can Not See, Touch, Hear, Or Smell, And Who Does Nothing For Them. They Are Just Supposed To Wait Until They Die To Really Meet Him, And Suffer While On The Planet Earth; Then They Will Have Paradise With All The Things They Wished For, While They Lived Here On Planet Earth, That They Could Have Had With Hard Work *(Refer To The God Series, And Scroll #163 "The Mysteries Of God Revealed")*.

Just Like The Muhammadans, In Their Quran, All That It Had Promised The Desert Arabs For **1,400 Years**, Living In The Hot, Lifeless Desert, You Now Can Have All Of It Right Here On Earth, In The Western World. The Quran Is Outdated, That's Why It Was Time For Me To Renew It (Every 25,000 Years There Is A Renewal), And Put Out In Its Original Order, As El's Holy Qur'aan. They Speak About Heaven In The Quran Which Is Promised To The Muhammadans Of The Desert Arabs, But Their Heaven You Can Obtain On Earth, Just Like **Hugh Hefner's Mansion.** Just Look At Life Of The Rich And Famous. You Have Maids Walking Around Serving **Hugh**, And His Guests The Best Of The Best **Fruit,** The Finest **Grapes,** The Purest **Milk,** The Sweetest **Honey,** And A Variety Of Other **Foods,** As Found In ***Quran 47:15, Quran 78:32, And Quran 16:11.*** Then When You Look Around His Mansion, There Are **Beautiful Trees,** And A Variety Of **Different Flowers** All About, As Found In ***Quran 16:67, 36:34*** Then **Hugh,** Has A **Flowing River** That Runs Throughout His House, With A Glass,

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Transparent Floor, Running Out Through A Cave, As Found In ***Qur'aan 2:25***. Then There Are Saudia Arabian Kings And Princes Who Have Yachts, And Private Jets, And Golden Houses, That Looks Like Paradise, Or Would Be Paradise To The Poor Average Arabian Or Nomad Of The Desert Who Has Nothing But Tea, And Bread, And A Tent, And A Camel, And His Sheeps, To Go Home To Daily. Yes, This Quran's Paradise Would Be Paradise To Them Because They Don't Possess All This On Earth, But To The Rich Person That Already Has All The Luxuries That They Want While On Earth, What Kind Of Paradise Is Promised For Them? Would You Have To Make A King Suite Paradise, Like When You Go To A Hotel, And Everybody Is Trying To Get The Kings Sweet. There Would Have To Be An Exception To The Rich People Who Already Have Paradise On Earth. So As You Can See, There Are Some Of The Things That The Quran Promised, That Was Written For The Poor Desert Arabs, Not You. But How Will They Know That What They Call Paradise Is Not Facts And Real? Because No One Has Ever Come Back From The Dead To Confirm It; No **Jew (Hebrew),** Nor **Christian**, Nor **Mohammedan**; And This Is What Their **God Or Allah Or Yahweh Or Jehovah** Promised Them. That Is Who They're Calling **ALLAH**? Your Teachers, Leaders, Rabbis, Pastors, Reverends, Ministers, Scholars, Shaikhs And Imaams Do Not Have This Type Of Knowledge Of The Original Languages And Scripts That The Scripture Such As The Book Of **Psalms** Was Originally Revealed In, In Order To Be Able To Show You The Difference Between The Truth And Lies.

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That's Why I **Dr. Malachi Z. York, The Supreme Grand Master,** The Reformer For This Day And Time, Have Translated **El's Holy Torah (The Bible)** And **El's Holy Qur'aan (The Quran Or Koran), El's Holy Injiyl (The Revelation), El's Holy Zabuwr (The Psalms)** To Give You A Better Overstanding Of What You Have Blindly Put Your Trust And Belief Into For Years, Centuries And Even Longer. I Came To Right The Wrong. Please Wake Up Before It Is Too Late! The Book Of **Psalms** Is Broken Into Five Sections: ***Chapters 1-41; Chapter 42-72; Chapters 73-89; 90-106; 107-150***, Which Many Claim Corresponds With The So-Called 5 Books Of Moses. The Book Of Psalms Only Has 150 Chapters, Even Though The Greek LXX Numbers It As Having 151 Chapters. Below Is A Chart Showing The Different Versions Numbering Of Psalms.

Hebrews, KJV, RSV	LXX, Vulgate, Douay
Psalms: 1-8	Psalms: 1-8
9,10	9
11-113	10-112
114,115	113
116:1-9	114
116:10-19	115
117-146	116-145
147:1-11	146
147:12-20	147
148-150	148-150
	151 (in LXX only)

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When Reading The Text Of Psalms In The English King James Version Or The New Revised Standard Version, Some Of The Verses Do Not Coincide With The Hebrew Because Of The Titles For That Particular Chapter. For Example; Let's Look At The Different Versions Of ***Psalm Chapter 4 Verse 1.***

King James Version:- Psalm 4:1

TO THE CHIEF MUSICIAN ON NEGI'NOTH, A PSALM OF DAVID. HEAR ME WHEN I CALL, O GOD OF MY RIGHTEOUSNESS: THOU HAST ENLARGED ME WHEN I WAS IN DISTRESS; HAVE MERCY UPON ME, AND HEAR MY PRAYER.

New Revised Standard Version:- Psalm 4:1

TO THE LEADER: WITH STRINGED INSTRUMENTS. A PSALM OF DAVID. ANSWER ME WHEN I CALL, O GOD OF MY RIGHT! YOU GAVE ME ROOM WHEN I WAS IN DISTRESS. BE GRACIOUS TO ME, AND HEAR MY PRAYER

American Standard Version:- Psalm 4:1

ANSWER ME WHEN I CALL, O GOD OF MY RIGHTEOUSNESS; THOU HAST SET ME AT LARGE WHEN I WAS IN DISTRESS: HAVE MERCY UPON ME, AND HEAR MY PRAYER.

Now If You Look At The Aramic Hebrew Version Of

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Psalm 4:1, You Will See That The First Verse Is Only The Title Of The Chapter. This Would Make Psalm Chapter 4 Have 9 Verses Instead Of 8 Verses.

Aramic Hebrew Version:- Psalm 4:1

לַמְנַצֵּחַ בִּנְגִינוֹת מִזְמוֹר לְדָוִד׃

This Is Found Throughout Many Chapters Of This Book Such As (***Psalms Chapters 3-9; Psalms Chapters 11-32; Psalms Chapters 34-42; Psalms Chapters 44-48***; And I Can Go On, And On). Again, This Is A Blatant Mistake In A So-Called Untampered Book!

My Point Is, The Version Of The Bible That You're Using, Be It King James Version, American Standard Version, New Revised Standard Version, Greek LXX, Etc. Can Not Be The Correct Version Because First, It's Not The Original Language In Which It Was Revealed In (Aramic Hebrew Or Ashuric/Syriac [Arabic]). The English Language Is Not The Native Language, And None Of The Scriptures Were Revealed In The English Language, Because English Is Not Even A Language, It Is A Graftation Of Different Languages Put Together.

The Fact Is, Your Pastors, Rabbis, Or Imaams Don't Even Research The Words To Find Out Their Meanings, And If They Do, They Do Not Inform You, Because They Need Your Money For The Cadillacs

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That They Drive, And Mansions That They Live In. Hardly Anyone Ever Questions What Words, Languages, Or Dialects The Scriptures Their Holding Or Using Were Written In. Nor Do They Question Their Preachers, Pastors, Imaams, Or Rabbis Who Cannot Fluently Speak, Or Translate That Particular Language Word For Word. For Almost 25 Years, I Stood Up Front And Was Questioned. And Then I Would Say, Now Go Ask Your Pastor Or Reverend The Same Question And See If He Could Answer It. Now It's Time To Ask Your Reverend Or Your Shaikh Or Your Imaam About The Authenticity Of What He's Teaching You. They Can't Give You No Answers, Because They Don't Have Any Answers. The Average Preacher Or Imaam Or Pastor Doesn't Know How To Read The Original Languages Of The Scriptures That They Read Also, The Dictionaries Or Encyclopedias. Etc. That Has Been Written Supposedly To Aid You, Make Up Words And Are Defined In Anyway. People Don't Know What They're Up Against; So They Take What Is In These Dictionaries Written By A Man Named Webster, Or Encyclopedia Reference Books To Be True. This Is Another Way That Your Thought Patterns Are Being Controlled, Because The **"Spell"** (Of Leviathan) Is In How You **"Spell"**. It Is All Webbed (The Web) In Or Tied In, Which Is The Same Thing That Happens When You Read The Scriptures If You Do Not Overstand; Or Should I Simply Say, Overstand The Languages ***(Refer To Scroll #96 What Is God's Language)***.

Many Of The 150 Psalms Are In Praise Of Yahuwa

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For His Gifts And Mercies. At One Time, They Formed The Whole Part Of The Worship Exercises Of The Children Of Israel. Some Psalms Were Prayers For Forgiveness For David's People As Well As For Himself Because David Was A Tyrant To His People, And He Was Not Going According To The Judaic Laws At Times, That's Why When Absalom Died, His Own Tribe, The Tribe Of Judah Did Not Want To Accept Him Back As Mentioned In ***2Samuel 19:11-14.*** He Had To Reason With Them. This Brought About Envy Between The Tribe Of Judah And The Other Tribes Of Israel As Mentioned In 2Samuel 19:41-43. Other Parts Of Psalms Were Joyous Expressions That Were Chanted With Musical Instruments On Festive Occasions. In Other Words, Psalms Covered A Range Of Man's Feelings In His Relationship With Yahuwa. The Psalms Represent An Important Part Of The Old Testament, Many Of Them Possess A Deep Prophetic Quality It Is Used By Religions Such As Christianity, Judaism, And Islaam, The Three Main Monotheistic Religions Of The World. And Make Note That Many Quotes From The Book Of Psalms Were Taken And Copied Into The Books Of The New Testament 36 Times, And Referred To 55 Other Times, Which They Most Commonly Refer To Jesus, Such As **Psalm 2:7,** Which Says: *"...Thou Art My Son, This Day Have I Begotten Thee."*, Which Was Copied And Plagiarized Into ***Acts 13:33*** Which Says: *"God Hath Fulfilled The Same Unto Us Their Children, In That He Hath Raised Up Jesus Again; As It Is Also Written In The Second Psalm, Thou Art My Son, This Day Have I Begotten Thee"*. And Make Note That ***Acts 13:33*** Clearly Tells

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You That It Was Copied Into The New Testament, And They Say From *"The Second Psalms"*. So This Is Just To Point Out To You That The New Testament Is Not An Authentic Book. It Was Copied And Plagiarized From The Old Testament Which Was Also Copied And Plagiarized From The Enuma Elish And The Atra-Hasis. The Quran Of The Arabian Prophet Muhammad Was Also Copied From Jewish Folklore, Others From Christian Stories And Even Others From Egyptian Coptic Stories, Such As The Story Of The Raven Coming To Cain And Abel In ***Qur'an 5:27-32***. According To Dr. Anis Shorrosh, This Story Came From An Ancient Jewish Tradition (Ad 150-200 Preserved By Pirke Rabbi Eleazor). Also, The II Targum Of Esther, Which Dates Back To The Second Century A.D., 400 Years Before The Qur'an, Is Found To Be The Source Of ***Qur'an 27:17-44***

There Is Also A Controversial Issue On Which Language The Book Of Psalms Was Revealed In. Many Scholars Claim That The Book Of Psalms Was Written In Sanskrit, Babylonian, Assyrian, Egyptian, And Syrian. The Rabbis Claim To Have An Aramic Hebrew Manuscript Version. And According To The **Judaica Encyclopedia**, It States:

In 1962 Psalms Scrolls Were Found In The Qumran Scrolls Cave 11 (11QPs[a]) Four. Three Of Five Apocryphal Were Syrian Psalms,.

Like I Stated Before, The Original Language Of The

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Old Testament Was Aramic (Hebrew), So The Book Of Psalms Was Written In The Ancient Aramic (Hebrew) Language, Which Came From The Cuneiform Language. Cuneiform Was A Spoken As Well As Written Language. From This Language Came **Adamic** Which Later Became The Languages, Ashuric/Syriac And Aramic.

Aramic Was The Language Of The Arameans, The Descendants Of Aram, The 5Th Son Of Shem And Faatin ***(Genesis 10:22)***. The Fact, That The Language Was Named **Aram** After Him, Proves That He Was A Leader, A Chief, Of A Mighty Man In His Tribe. When A Dialect Evolved, It Usually Was Named After The Most Powerful Or Outstanding Member Of The Tribe Or Clan. In This Case It Was **Aram**

The Country Which **Aram** Settled In Appears In ***Genesis 24:10*** And ***Psalm 60:1*** As ***Aram-Nahrayn*** (ארמנהרים) Meaning ***"Aram, Highland Of The Two Rivers."*** It Was Named This Because It Was Located Between The Two Rivers, The Tigris (Idiglat) And Euphrates (Furattu) Rivers ***(Refer To Scroll #27 First Language)***.

The Arameans Who Are Also Syrians, Were Such Productive Traders That Their Language Called Aramic Spread Quickly Throughout The Nations. It Became The Language Of The Common People In Babylonia Where Abraham Lived, Being From Ur Of Chaldea ***(Genesis 11:31)***, Traveling Into The Near East Asia.

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Aram Son Of Shem And Faatin

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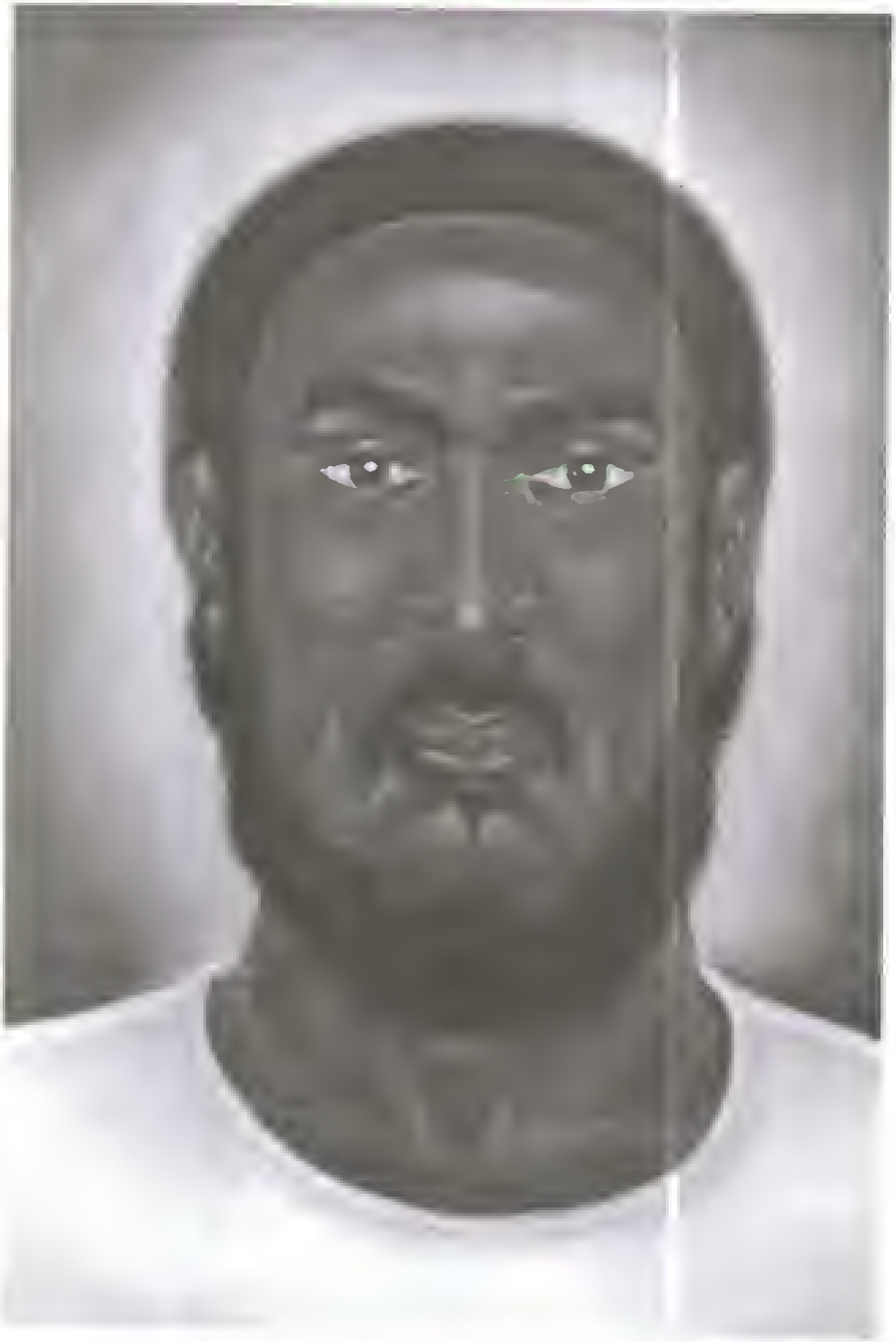

Shem Son Of Noah And Naamah

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Faatin Mother Of Shem

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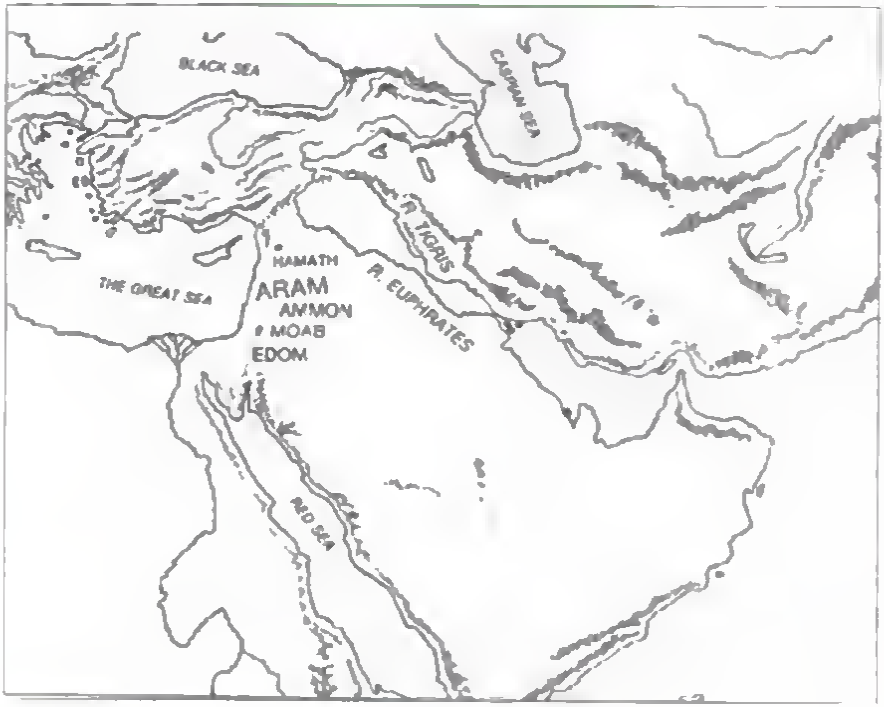

Aram

Isaiah 36:11 In Part States *"THEN SAID ELIAKIM, THE SON OF HILKIAH, AND SHEBNA AND JOAH TO RAB-SHAKEH,* ***SPEAK TO YOUR SERVANTS IN THE ARAMAIC; FOR WE UNDERSTAND IT; AND DO NOT SPEAK TO US IN THE JEWS' LANGUAGE*** *IN THE PRESENCE OF THE PEOPLE WHO ARE ON THE WALL."*

As You Can See From The Above Quote, Aramic\Aramaic, The Language Of The Aramaens Or The Syrians As They Were Called In The Greek Language, Became The Preferred Language Therefore, Aramic Was The Name Of The Language

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Which Rendered Syriac. Aramic And Syriac Are One And The Same! These Two Languages, **Ashuric,** Which Came The Syriac Dialect And **Aramic**, Are The Sources From Which All Other Dialects Of The Scriptures Came From. The First Set Of Languages After Adamic, Hindu, Farsi, Were Found In One General Area, (The Persian Gulf Today), **Syriac** Meaning ***"Successful"***. The Mother Of All Languages Came From **Asshur** ***(Genesis 10:11)***. **Arabic** Is The Nearest Dialect To Ashuric/Syriac. Arabic Comes From The Word **Arab** (ערב) Meaning ***"Wandering The Desert."*** The Arabic Language Came Out Of **Joktan's** Sons. His Seed Became Known As **Arabs** And Their Tongue Was **Arabic**. ***(Refer To "First Language", Scroll #27 And "What Is God's Language?", Scroll #96).***

Joktan
Son Of Eber And Hudith

Arab
Son Of Joktan And Hudah

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Ancient Syriac Gave Birth To What Is Known Today As **Modern Arabic**. The Word **Arabic** Is Derived From The Root Word **Araba** (عربة) Meaning ***"Vehicle Or Mobile."*** The Noun **'Arab** (عرب), Is A Title That Was First Associated With **Ishmael**, Who Was **Abraam/Abraham's** First Son By His Wife **(Hathor The Egyptian Deity Also Known As Hagar)** ***(Genesis 16:15-16).*** The Dialect That **Ishmael** Began To Speak Became Known As Arabic. It Was Chaldean, From Ur Of Chaldea, As His Father Spoke, And Mitsrayim From Kham Or Khemet, Which His Mother Spoke. **Ishmael** And His Mother **Hagar** Settled In The Desert Area Of The Wilderness Of Beersheba ***(Genesis 21:14,33)***. Which Is Known As The **Arabian Desert.** The Area That Ishmael Settled In, Became Marked As One Of The Holiest Places On Earth And The People Became Known As **Ishmaelites**.

Abraham Son Of
Terah And Nuwna

Hagar Daughter Of
Imhotep And Rashaa

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Rashaa Mother Of Hagar

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Ishmael
Son Of Abraham And Hagar

The **Aramaean** (Hebrew) Dialect Which They Originally Spoke, Became Broken Into Even More Dialects. The **Aramean** Script Took A Drastic Change And Became Syriac (Arabic). Syriac (Arabic) And Aramic (Hebrew) Are The Same Dialects With More Exaggerations. It's Like Two People Speaking The Same Language, But Being From Two Different Locations. For Example, If Someone Lives In New

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York And Speaks English And Meets Up With Someone From Jamaica, West Indies, Both These People Speak The English Language; But The Environment In Which They Live, Caused Their Accent, Terminology's And Expressions, To Take A Change. This Is The Same Case With The Aramic (Hebrew) Tongue, Which Through Migration, Gave Birth To Ashuric/Syriac (Arabic) Expressions. Syriac (Arabic) And Aramic (Hebrew) Are Very Similar.

If You Do Your Research, You Will See That In Your Bible Under The Word ***Syrian*** Under The Strong Number **0761**, You Would Find The Word ***Aramean (Aramiy [Ar-Am-Ee']) Meaning "1) A Thing Or A Person From Syria/Aram".*** ***Aramean*** Comes From The Root Word ***Aram*** Found Under Strong Number **0758** As ***('Aram [arawm']) Meaning "Highland"***. And If You Look Closely, You Would Also Find.

1) ARAM/SYRIA THE NATION
2) THE SYRIAN/ARAMEAN PEOPLE.

My Point Is, If Sections Of The Book Of Psalms Were Revealed In The Syrian Language, It Would Still Be The Aramean Or Aramic Language Because, They Are One And The Same Language! To Further Prove This, If You Look In ***2 Kings 18:26,*** You Will See The English Word ***Syrian***. And If You Look Under Its Strong Number **0762**, You Would Find The Word ***(Aramiyth [Ar-Aw-Meeeth])*** Meaning ***"1) The Language Of Aram/Aramaic."***

ARAM	SYRIA	THE LAND
ARAMEAN	SYRIAN	THE PEOPLE
ARAMAIC	SYRIAC	THE LANGUAGE

ARAMAIC AND SYRIAC ARE ONE AND THE SAME!!

So No, The Book Of Psalms Was Not Written In The Sanskrit, Babylonian, Or Assyrian, Etc. Language. It Was Written In The Aramic (Hebrew) Language, And It Was Not Only Revealed To David In 1037 B.C.E. As I Stated Earlier, Sections Of The Book Of Psalms Were Given To Other Men Besides David, Although He Received A Large Portion Of It.

Clarkes Commentary By Adam Clarke, Book Job-Malachi, Page 208, States:

Several Of The Fathers, Both Greek And Latin, Maintain That David Is The Author Of The Whole Book Of Psalms. And Although They Allow That Several Of Them Speak Of Times Most Obviously Posterior To The Days Of David, Ye They Assert That He Is The Author Of These Also, And That He Spoke Of Those Events By The Spirit Of Prophecy!

The New Ungers Bible Dictionary On Page 1049, States:

The Beginning Of Each Book Is Marked By Pss. 1,42, 73, 90, And 107. Seventy-Three Psalms Are Ascribed To David In The Heb. Titles. This Explains The Designation "The Psalms Of David." Although Modern Critics Such As Otto

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Eissfeldt, Robert Pfeiffer, Julius Bewer, And Others Customarily Deny The Davidic Authorship Of The Psalms, There Is Ample Internal Evidence That David, The Great Poet And Musician Of Israel, Was The Principal Author Of The Psalter."

Again, I Must Stress To You Rabbinical Scholars That If You Knew Your Language, Or If You Were To Read The Old Testament From Its Original Language (The Aramic Hebrew Language), Then You Would See Again That The Original Title Of The Book Psalms In Aramic (Hebrew) Is ***Mizmore*** (מזמור) Meaning ***"Song"***

Psalm 3:1

מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ׃
יְהוָה מָה־רַבּוּ צָרָי רַבִּים קָמִים עָלָי׃

*A **MIZ-MORE'** (SONG) OF **DAW-WEED** (DAVID "THE BELOVED"), WHEN HE **BAW-RAKH'** (RAN AWAY) **FAW-NEEM** (IN FRONT OF) **AB-EE-SHAW-LOME'** (ABSALOM "MY FATHER IS PEACE") HIS **BANE** (SON). **YAHUWA**, HOW ARE THEY **RAW-BAB'** (MULTIPLIED, INCREASED) THAT **TSAR** (ENEMY, TROUBLE) ME! **RAB** (MANY) ARE THEY THAT **KOOM** (RISE) UP AGAINST ME.*

A Song Of David "The Beloved", When He Ran Away From In Front Of His Son Absolam "My Father Is Peace". Yahuwa, How Has My Enemies Multiplied Against Me! There Are Many That Rise

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Up Against Me.

Right Translation In Aramic Hebrew By:
Dr. Malachi Z. York
Mistranslation For King James 1611 A.D.

A PSALM OF DAVID, WHEN HE FLED FROM ABSOLOM HIS SON. (1) LORD, HOW ARE THEY INCREASED THAT TROUBLE ME! MANY ARE THEY THAT RISE UP AGAINST ME.

The Word Psalms, Is Found In The Book Of Psalms 86 Times. It Does Not Mean "The Psalms Of David" The 73 Psalms Attributed To David Were Just That, The Psalms Of David. In ***Psalm 72:20***, It States And I Quote *"THE PRAYERS OF DAVID THE SON OF JESSE ARE ENDED."* And The Aramic (Hebrew) Word For Ended In This Quote Is ***Kaw-Law*** (כלו) Meaning ***"To Accomplish, Cease, End, Finish, Be Complete, To Come To An End, To Complete (A Period Of Time), To Finish (Doing A Thing)"***; And The Aramic (Hebrew) Word For Prayer Is ***Tefillaw*** (תפלה) Meaning ***"Prayer, In Ps Titles (Of Poetic/Liturgical Prayer)"***.

Psalm 72:20

כָּלוּ תְּפִלּוֹת דָּוִד בֶּן־יִשָׁי׃

*THE **TEF-IL-LAW** (PRAYERS) OF **DAW-WEED** (DAVID "THE BELOVED") THE **BANE** (SON) OF*

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YEE-SHAH-EE *(JESSE "HE WILL SAVE") ARE* ***KAW-LAW*** *(ENDED, COMPLETE.)*

The Prayers Of David "The Beloved" The Son Of Jesse "He Will Save" Are Ended.

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Mistranslation For King James 1611 A.D.

"THE PRAYERS OF DAVID THE SON OF JESSE ARE ENDED."

This Quote Clearly Proves That David Did Not Receive The Whole Book Of Psalms. After Chapter 72 Of Psalms, David Received One More Chapter, Chapter 86, So This Makes 77 More Chapters In The Book Of Psalms That Is Not His. David Received **His** Chapters Of The Book Of Psalms In The Year 1037 B.C.E.

My Translation Of **Psalms** Will Give You A Better Overstanding Because Of The Selection Of The Right Words That Have Been Translated Straight From The Aramic (Hebrew) Which I Have Also Broken Down Into More Depth And Detail That Which Was Hidden By The Creators Or The Fabricators Of Religion Long Before The Bible History Ever Existed. As You Will See By Researching Or Comparing The Original Hebrew With The English Bible Translation You Will Find That I Have Brought It A Step Further And

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Brought Out All The Hidden Secrets Behind The So-Called Holy Bible And The Holy Quran. That Cannot Be Seen Just By Having It Sitting On Your Shelf Only To Be Taken Out On Sundays. It Has To Be Thoroughly Researched And Studied Or Else You Will Remain In Ignorance Being Misinformed With No True Knowledge, Wisdom Or Overstanding Which Will Lead You To Right Knowledge, Right Wisdom And A Right Overstanding Of Your True Creator And The Master's Plan. There Is Available For You, Verse By Verse, A Transliteration And Translation By Myself, **Dr. Malachi Z. York**, Which Will Help Clear Up Many Questions That People Have On Some Of The Verses And Chapters In **The Book Of Psalms** Which Are Not Clearly Overstood, And I Hope This Will Bring You More Inspiration And Enthusiasm To Want To Further Overstand The Truth Or Lies That Are Found In The Bible.

Things You Should Know

"Things You Should Know" Was Created In Order To Help And Guide You Through This Scroll Entitled ***"Psalms"***. The Explanation Of The General Format Of This Scroll Is As Follows:

Header - Is At The Beginning And Title Of Each Chapter.

Inserts- Are Preceding The Quotes In Italic Font Giving An Explanation For The Following Verse.

Quotes: When You See **Quran** 33:56, It Is Referring To **Yusef Ali Translation**. When You See **El's Holy Quraan 90:56**, It Is Referring To **Dr. Malachi Z. York's** Translation.

The Letters *R.T. (Right Translation)* And *K.J.V. (King James Version)* Abbreviate Where The Quotes Under The Titles Of Subjects Spoken Of In The **"Things You Should Know"** Are To Be Found.

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Of Psalms Of David Were Revealed In The Year 1037 B.C.

Chapter One

The Zodoqites Are Blessed

1 Ehser 'Happy' is the Eesh 'Male Living Being' that does not walk in the Aytsaw 'Counsel' of the Rawshaw 'Wicked', nor stands in the way of those who have gone wrong, nor sits in the company of those who are Loots 'Scornful'.

2 But he finds Khayfets 'Pleasure' in the Torah Laws of A Yahuwa (A Yahuwa not the Yahuwa); and he Dawgaw 'Murmurs' in a low voice his Torah laws by day and by shadow hours.

3 And he the Zodoqite, the righteous male, will be like a tree planted by the Fehleg 'Canal' of water, that gives forth his fruit at its proper season, and whose leaves do not all away; and whatever he Awsaw 'Fashions' will Tsawlakh 'Prosper'.

4 But the Rawshaw 'Wicked' are not like this; but are like the fine dust, worthless, without substance, which the Rooakh 'Soul Of The Wind' drives away.

5 Therefore the Rawshaw 'Wicked' will not rise in the Mishfawt 'Judgment', and those who have gone wrong will have no place in the Aydaw 'Congregation' of the Zodoqites "the righteous ones".

6 For A Yahuwa (A Yahuwa not the Yahuwa) knows the way of the Zodoqites "the righteous one": but the ways of the Rawshaw 'Wicked', the disagreeable ones will Awbad 'Perish'.

Chapter Two

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Jesse, A Yahuwa

The First Thing One Comes Across In The Beginning Of Verse 1 Is The Word Lamah 'Why' Which Is A Question. Someone Is Asking About Someone They Do Not Know. This Is Telling You That This Is Not The All-Knowing Talking. When You Get To Verse 2, You Notice That The Person Talking Makes It Clear That The People That Is Goee "The Gentile Nations", Ale (על) Which Means 'Over, Above' Yahuwa. Again, This Person Is Talking In The Second And Third Person And Not The First When Talking About Yahuwa. In Verse 3 He Literally Says, "Let "Us" Break Their Bands". *He Is Classifying Himself With A Group. Verse 4, Onward Speaking As Him And He, Not My And I. This Is Not The Ruler Of The Universe The All-Knowing. In Fact, This Is A Yahuwa Which Was None Other Than Jesse Which In Hebrew Is Yeeshahee (ישי) And Means 'He Who Exists', Or As Yeeshahee (ישי) 'I Possess'. This Is The Father Of David, Who Is Being Spoken About In This Chapter; Thus, He Calls David His Begotten Which Is From The Hebrew Word Yawlad (ילד) Meaning 'To Literally Give Birth To Someone', As A Paternal Parent. So Jesse As A Yahuwa Is Speaking About His Son David As A Messiah As Found In Verse 7 Under The Word Anointed Which In Hebrew Means Mawsheeakh (משיח) 'Anointed One'.*

The Mawsheeakh (Anointed Messiah) David

2 Lamah 'Why' do the Goee 'Gentile Nations' or

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the Heathens of Syria, Phoenicia, and other surrounding warlike people unite their armies to those of the Philistines And Plan a rebellion and Dawgaw 'Murmurs' in a low voice an Reeq 'Empty' thing in order to destroy the Messiah (the anointed) David?

David, A Messiah

Many Christians Claim That Psalms Chapter 2, Is Talking About Jesus, The Messiah Of 2,000 Years Ago, However If You Look At Psalms 2:2 Which States: "...And The Rulers Take Counsel Together, Against The Lord, And Against The Anointed (Mawsheeakh- Messiah), Saying;" *It Is Talking About The Messiah David. David Was Anointed By The Prophet Samuel As Mentioned In 1Samuel 16:13. David Son Of Jesse And Hilmah Was A Messiah Just Like Jesus Of 2,000 Years Ago, For The Word Messiah Is Merely A Title. Jesus Was Anointed In Acts 10:38 Where It States:* "How God (Thehos) Anointed Jesus Of Nazareth With The Holy Ghost And With Power..." *Jesus Was A Messiah Also.*

The Aramu Hebrew Word For Messiah Is Mawsheeakh (משיח) Meaning "Messiah, Anointed," Is Merely A Title From The Root Word Mawshakh (משח) Meaning "Smear, Anoint, Rub With Oil". In Ashuric (Syriac) Arabic, It Is Masiyh (مسيح) Meaning "Anointed, Wiped" Which Comes From The Root Word Masaha (مسح) Meaning "To Wipe Clean"; And In Greek It Is Messias (Μεσσιας) Meaning "Anointed". The Greek Word Khristos (Κριστος) Meaning "Anointed", Is Also

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Used Which Derived From The Sanskrit Word Krsna (Krishna). In John 1:41, They State: "We Have Found The Messias (Meaning Anointed), Which Is, Being Interpreted, The Khristos (Christ).", And The Title Christ Was Used For Jesus The Son Of Mary Who Was Also Called Yashu'a In The Aramic (Hebrew) And So-Tare' (σωτηρ) Meaning "Savior" From The Word Sode'-Zo' (σωζω) Meaning "To Save, Be Whole, Heal" In The Greek Because He Was A Savior (John 4:42, Luke 2:11). Yashu'a's (ישוע) Galactical Name Is Sananda, Meaning "Leader, Notable; Brave, Valiant." Many People Use The Name Sananda, Taken From The Latin Word Sanador, Meaning "Curer, Healer," From The Root, Sanar, "To Cure, To Recover, To Heal," Not Knowing That It Has Its Original Meaning, Which Is "Leader." And Whose Ancient Name Is Tammuz. Tammuz Is The Name Of An Ancient Sumerian Deity Whose Name Is Mentioned In The Akkadian Tablets Also As Adonis, Which Later Became Adonai, The Hebrew For Master Or Lord. Tammuz's (תמוז) Name Can Also Be Found In The Old Testament In Ezekiel 8:14. The Sperm Of Tammuz Was Transplanted Into The Messenger Gabriy'el, And He Went Into Mary, And She Conceived. Gabriy'el Was Bringing A Package To Mary, He Was Carrying The Holy Spirit, So That Mary Could Become Impregnated, And Give Birth To The Child Yashu'a Or Jesus, Who Was A Messiah As Mentioned In John 4:25 To The Lost Sheep (Probaton) Of The House Of Israel

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(Matthew 15:24). Originally, The Term Messiah Referred To The Way A Person Was Designated For A Position, Or An Object Was Honored By Wiping, Smearing Or Anointing It With Oil, Which Was The Ancient Swearing-In Ceremony. In Time, The Title "Messiah" Became Synonymous With Prophets, Kings, High Priests, Etc.; Thus, A Messiah Is Simply Someone Who Was Anointed. There Were Many Messiahs Such As Ezra (Ezra 7:1,6), Samuel (Isaiah 61:1); Emmanuel (Isaiah 7:14-15) Aaron (Exodus 29:7); Saul (1Samuel 10:1), Solomon (1Kings 1:39), Etc. This Is Just To Show You That David Was A Messiah, Not "The Messiah", But "A Messiah" Who Was Sent To The Israelites Of His Time (1107 B.C.E.-1007 B.C.E.). David Was Sent To The Tribe Of Israel (Ezekiel 37:24-25) To Keep Them From Defiling The Law And Worshipping Idols As Mentioned In Ezekiel 37:23 Where It States: "Neither Shall They Defile Themselves Any More With Their Idols, Nor With Their Detestable Things, Nor With Any Of Their Transgressions. "; *And Jesus Was Raised Up To Israel Out Of The Seed Of David (Acts 13:22-23), To Come Into The World To The Lost Sheep Of The House Of Israel (Matthew 15:24), To Save The Sinners (1 Timothy 1:15), And Deliver Them Up To The Kingdom Of Theos (θεος) (God) (1 Corinthians 15:24); And Make Note That When They Say Seed Of David In John 7:42, They Use The Greek Word Spermah (σπερμα) Which Simply Means "Semen, Sperm", So In Fact It Says That Jesus Would Be From The Sperm Of David.*

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And If We Look At Matthew 1:1-15 They Give The Blood Line Of David And They Include Joseph. They Did Not Mention The Ovum Of Mary In The Prophecy But Rather The Sperm Of David, Which Would Be The Sperm Of Joseph. And Further Mary Identifies Joseph As The Father Of Jesus When In Luke 2:48, She Says "Thy Father (Patayr Meaning 'Generator Or Male Ancestor' Making It Clear That The Word Being Used Is A Blood Tie, A Sperm Relation) And I Have Sought Thee, Sorrowing...", *And She's Talking About Joseph. Further There Is Mentioned Of Jesus As Being Joseph The Carpenter's Son, Matthew 13:55 Where It Says:* "Is This Not The Carpenter's Son (Huios - Meaning 'The Male Offspring (One Born By A Father And Of A Mother'), Is Not His Mother Called Mary, And His Brothers James, Joses, And Simon And Judas." *So It Was Quite Clear That During Jesus' Own Time It Was Generally Believed Not Only By His Mother But By His Own Country (Patrece Meaning One's Fatherland, One's Own Country,) Men, That They All Believed Him To Be The Son Of Joseph, The Direct Line From Jacob To David. They Did Not Believe In The Immaculate Conception, And An In-Depth Study Of Those Scriptures In Their Original Language Makes This Point Clear.*

2 The Mehlek 'Rulers' of the Planet Earth set themselves, and the Rawzan 'Judges' they take Yawsad 'Counsel' together over Yahuwa, and over and against his Messiah (the anointed), saying,

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3 Let us break their Mosare 'Bands', and cast away their Aboth 'Twisted Cords' from us.
4 He who dwells in the skies will Shawkhak 'Laugh' at them: the Adonai "Master" will have them in Lawag 'Mockery'.
5 Then he will speak to them in his wrath, and Bawhal 'Terrify' them in his burning of anger.
6 Yet have I poured out my Mehlek 'Ruler' upon my Kodesh "holy" mountain of Tseeyon 'Zion' "the set up fortress".

In Psalms 2:7 It States: "...The Lord Hath Said Unto Me, Thou Art My Son (Bane): This Day Have I Begotten (Yawlad Meaning 'Given Birth') Thee." This Quote Is Speaking About David The Messiah Being The Bane (בן) Meaning "Son" Of Yahuwa, And This Yahuwa Is None Other Than His Father Jesse Speaking About The Day That David Was Born, However Many Christians Believe That This Is Speaking About Jesus. This Is The Same Thing That Was Said To Jesus In Acts 13:33 Where It States: "God Hath Fulfilled The Same Unto Us Their Children (Teknon Meaning 'Offspring, Children'), In That He Hath Raised Up Jesus Again; As It Is Also Written In The Second Psalm, Thou Art My (Moo) Son (Hweeos Meaning -'The Male Offspring (One Born By A Father And Of A Mother'), This Day Have I Begotten (Ghennaho Meaning -Of Men Who Fathered Children) Thee". The Phrase "Son Of God" Is Not Attributed To Jesus Only For Many Were Called "Sons Of God", Such As: 1. Job 1:6 "Now There

Was A Day When The Sons (Bane) Of God (Eloheem) Came To Present Themselves Before The Lord (Yahuwa),...". 2. Genesis 6:4 "...When The Sons (Bane) Of God (Eloheem) Came In Unto The Daughters Of Men (Awdawm)". 3. John 1:12 "...To Them Gave He The Power To Become The Sons (Teknon [Offspring]) Of God (Thehos)" 4. Romans 8:14 "For As Many As Are Led By The Spirit Of God, They Are The Sons (Hweeos) Of God (Thehos)". And Make Note That Romans 8:14 Is Jesus Speaking. So The Point Is That The Title "The Son Of God", Does Not Pertain To Jesus Only, But Was Used Throughout The Scriptures And Did Not Only Pertained To Jesus, Especially When Matthew 6:9 Says: "Our Father"; That Would Make Humans His Children.

7 I will count the Khoqe 'Customs': A Yahuwa (A Yahuwa not the Yahuwa) has said to me, you are my Bane 'Son'; this day have I Yawlad 'Given Birth' to you.

8 Ask of me, and I will give you the Goee 'Gentile Nations' for your Nakhalaw 'Possession', and even to the end of the Planet Earth to take for your possession.

This Quote Below Psalms 2:9, Where It States: "Thou Shalt Rawah (Break) Them With A Shaybet (Rod) Of Barzel (Iron)..." Could Not Be Speaking About Jesus Because Jesus Was Not Born Until 1014 Years After David's Death. Jesus And His Followers Continually Quoted From The Book Of Psalms Such As John 10:34 Which Was

Taken From Psalms 82:6. The Whole Life Style Of Jesus Was Plagiarized From David. Jesus Quoted From The Books Of Moses, Which Were The So-Called 5 Books Of The Torah, Where He States In John 1:17: "For The Nomos (Law) Was Given By Moses, But Grace And Truth Came By Jesus Christ". *Then Again In Mark 12:30 He States:* "And Thou Shalt Love The Lord Thy God With All Thy Heart, And With All Thy Soul,..." *Which Is An Exact Duplicate Of Deuteronomy 6:5 Where It States:* "And Thou Shalt Love The Lord Thy God With All Thine Heart, And With All Thy Soul,...". *This Is Just Another Way To Show You That The Books Of The New Testament Were Plagiarized From The Old Testament, And Are Not In Fact New Testaments, Nothing New Under The Sun (Ecclesiastics 1:9). There Were Many Messiah Types Spoken Of In The Bible As I Stated Before, However, Whenever It Speaks Of A Messiah, It Is Always Referred To In The Commentaries As Jesus. Micah 5:3 Speaks About A Messiah Where It States:* "Therefore Will He Give Them Up, Until The Time That She Which Travaileth Hath Brought Forth:...". *This Quote Was Plagiarized And Inserted Into Revelation 12:3 Where It States:* "And She Being With Child Cried, Travailing In Birth, And Pained To Be Delivered". *And They Claim That This Quote Is Referring To Jesus, However, It Is Referring To Faatima (610-633 A.D.), The Daughter Of The Prophet Of Arabia, Mustafa Muhammad Al Amiyn (570-632 A.D.), Author Of The Quran, Who Was The*

Wife Of His Cousin Ali, Son Of Abu Taalib (599-661 A.D.). This Is Also Why Many Verses In The Quran Are Plagiarized From The Bible Such As Matthew 24:19 Is Copied Into The Quran 22:2. In The New Testament, They Also Try To Refer To Jesus As Emmanuel By Using The Quote In Matthew 1:23 Where It States: "Behold, A Virgin Shall Be With Child, And Shall Bring Forth A Son, And They Shall Call His Name Emmanuel, Which Is Being Interpreted As, God With Us."; *Which Again They Copied Verbatim From The Book Of Isaiah 7:14 Where It States:* "Therefore The Lord Himself Shall Give You A Sign; Behold, A Virgin Shall Conceive, And Bear A Son, And Shall Call His Name Immanuel." *During The Life Of Jesus, Nowhere Is He Ever Called Emmanuel By Anybody. And Again Leaving Out The Name Emmanuel In The Samson Story (Judges 13:5), You Have Your Virgin Birth Again Of A Nazarite With Supernatural Powers (Refer To Scroll #182 The Family Guide). All The Prophecies That The Christians Acclaim Towards Jesus In The Old Testament Verses Such As Deuteronomy 18:15-18, Isaiah 7:14, Psalms Chapter 2, Micah 5:2, Zechariah 10:12, Etc. You Can Not Find The Name Jesus In Any Of The Verses, However, The Book Of Daniel 9:25 Where It States:* "...That From The Going Forth Of The Commandment To Restore And To Build Jerusalem Unto The Mawsheeakh (Messiah) The Nawgheed (Prince) Shall Be Seven Weeks, And Threescore And Two

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Diagram 1
Mount Zion

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Figure 1
Jesse Father Of David

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Diagram 2
Philistine City Of Gath

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Figure 2
Hilmah, Mother Of David
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Figure 3
Jesus Son Of Mary And Gabriy'el

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Figure 4
Mary, Mother Of Jesus Of 2,000 Years Ago

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Figure 5
Gabriy'el Father Of Jesus Of 2,000 Years Ago

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Figure 6
Ezra Son Of Seraiah

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Figure 7
Emmanuel, Who Is Supposedly Christ

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Figure 8
Joseph, Husband Of Mary

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Figure 9
Jacob Son Of Isaac

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Figure 10
Faatima Daughter Of The Arabian Prophet Muhammad

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Figure 11
Muhammad Son Of Amina And Abdullah (Abdullat)

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Figure 12
Samson Son Of Manoah And Merav

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Weeks:...", Is The Only Book That Speaks Of The Coming Of The Messiah Jesus Of 2,000 Years Ago. All Other Prophecies That The Christians Try To Acclaim To Jesus Are False Accusations, And Matthew 24:4-5 Warns All Of This. Also Matthew 7:22-23 Tells You That The Real Jesus Won't Even Recognize These False Christians And All Of Their False Denominations. Yet The Point Remains That There Were Many Messiahs Spoken Of In The Books Of The Bible. It Is Simply A Title Of Distinction Just As A Lawyer Or Judge. Although Christians Like To Claim Jesus As "The Only Messiah"; Jesus Was A Messiah (Matthew 1:21) As David Was A Messiah (Psalms 2:2), And The Verses Of The Book Of Psalms Which Speaks About A Messiah Is Referring To The Messiah David, For He Was A Messiah To His People. Even The Name Jesus Which They Take From Yashu'a Applies To Others, For It Merely Means A Savior.

9 You will Rawah 'Break' them with a Shaybet 'Rod' of Barzel 'Iron'; you will crush them like a Yawstar 'Shaped' clay vessel.

10 So now, Oh you Mehlek 'Rulers' be Sawkal 'Intelligent' and you Shawfat 'Judges' of the Planet Earth be Yawsar 'Educated'.

11 Awbad 'Serve' A Yahuwa (A Yahuwa not the Yahuwa) with Yiraw 'Fear', and tremble while you Gheel 'Exult' him.

12 Nawshak 'Kiss' the Bane 'Son' unless he become angry, and Awbad 'Perish' from the Dehrek 'Way' when he burns just a little in his anger. Happy are all those who puts their Khawsaw 'Trust'

in him.

Chapter Three

O A Yahuwa, Save Me

Psalms Chapter Three Speaks About The Revolt Of Absalom Against His Father, David. Absalom Managed To Win The Hearts Of The People In Israel, And Drove His Father, David, Into Exile (2Samuel 15:23). Absalom's Hatred For David Came About After He Fled From Jerusalem To Geshur For Three Years (2Samuel 13:36-39) After Killing His Brother Amnon For The Rape Of His Sister Tamar (2Samuel 13:14). The Story Goes As Thus. Absalom Had A Sister Named Tamar, Who Amnon, His Half-Brother, Son Of Ahinoam Loved. Now Amnon Had A Friend Named Jonadab Who Helped Him Plot To Lay With Tamar (2Samuel 13:5). Amnon Acted Like He Was Sick, And When David, His Father, Came To Visit Him, Amnon Asked For Tamar To Come Cook For Him, So He Can Eat In Front Of Her. Then Amnon Told All His Men To Leave The Room, And When Tamar Brought The Food To Him, He Took Her And Told Her To Lay With Him (2Samuel 13:9-12). When Tamar Refused, Amnon Forced Himself Upon Her, And Raped Her (2Samuel 13:14). After This, Amnon's Lust Turned To Hatred For Her. Tamar Stayed In Absalom's House, Who Waited Two Years Later To Take Revenge For His Sister's Rape At Baal-Hazor, And Killed Amnon With The Help Of His Servants (2Samuel 13:20-28). David Mourned For Amnon, And Absalom Fled To Tal'mai, Then To Geshur For Three

Years (2Samuel 13:36-39). After Three Years, Joab Convinced David To Allow Absalom To Return To Jerusalem, But Absalom Did Not See The King's Face Until After Two More Years Of His Stay In Jerusalem (2Samuel 14:28, 33). Absalom Grew Bitterness Against His Father David, And Planned To Take Over The Kingdom By Winning The Hearts Of The People For Forty Years (2Samuel 15:7). After The Fortieth Year, Absalom Upon Request Went To Hebron To Pay A Vow (2Samuel 15:7-9) To Yahuwa, And He Sent Spies Through The Land Saying When They Hear The Trumpet, Then Say Absalom Reigneth In Hebron. *David And His Followers Fled To The Wilderness (2Samuel 15:23), But He Sent Zadok And Abiathar Back To Jerusalem With The Ark Of The Covenant (2Samuel 15:25-29), And Jonathan Son Of Abiathar And Ahimaaz Son Of Zadok Back, Who Were To Keep David Updated On Absalom. Ahithophel Betrayed David And Became Absalom's Counselor In His Conspiracy, So David Sent Hushai Back To Defeat It (2Samuel 15:33-37). Absalom Returned From Hebron, And Ahithophel Convinced Him To Have Sex With His Father's Ten Concubines On Top Of The Roof To Defile His Father's House, And Israel Whom He Controlled Will Be Strong (2Samuel 16:21-23). Ahithophel Counseled Absalom To Fight Against David, Which Was Overwritten By Hushai's Counsel (2Samuel 17:1-14). Ahithophel Committed Suicide And Hung Himself When He Found Out His Counsel Was Not Taken*

(2Samuel 12:23). The Message Was Sent To Jonathan And Ahimaaz, Who Told David. They Were Sighted By A Lad Who Reported It To Absalom. This Allowed David To Pass Over Jordan And Flee To Mahanaim (2Samuel 17:22-24). The Battle Against David And Absalom Was In The Wilderness Of Ephraim, And David Was Told To Stay In The City And Joab, Abishai, And Ittai Took Over The Army. They Were Told By David Not To Kill Absalom (2Samuel 18:3), But Joab After Being Informed Of Absalom's Hanging On A Tree, Took Three Arrows, Shot Him In The Heart, Took Him Down And Threw Him In A Pit, And Threw A Large Stone Over Him (2Samuel 18:14-17). This Was The End Of Absalom's Rule Of Jerusalem.

3 A song of David "the beloved", when he ran away from in front of his son Absalom "my father is peace". A Yahuwa (A Yahuwa not the Yahuwa), how have my enemies multiplied against me! There are many that Qoom 'Rise Up' against me.

2 Many people like Shimei a Benjamite of the clan of Saul, a bitter enemy of David and others Awmar 'Say' of my Nehfesh 'Spirit'; "there is no Yeshooaw 'Salvation' for him in Eloheem the Anunnaqis. Selah: "fall down and pray".

3 But you, O A Yahuwa (A Yahuwa not the Yahuwa), are a Mogan (shield) for me; you are my Kawbode 'Glory', and the Room 'Raiser' of my Roshe 'Head'.

4 I, David, Qawraw 'Cried' to A Yahuwa (A Yahuwa not the Yahuwa) with my Qole 'Voice', and he Awnaw 'Answered' me out of his

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Figure 13
Absalom Son Of David And Maacah

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Figure 14
Merav, Mother Of Samson

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Figure 15
Tamar Daughter Of Dayid And Maacah

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Figure 16
Jonadab, Friend Of Absalom

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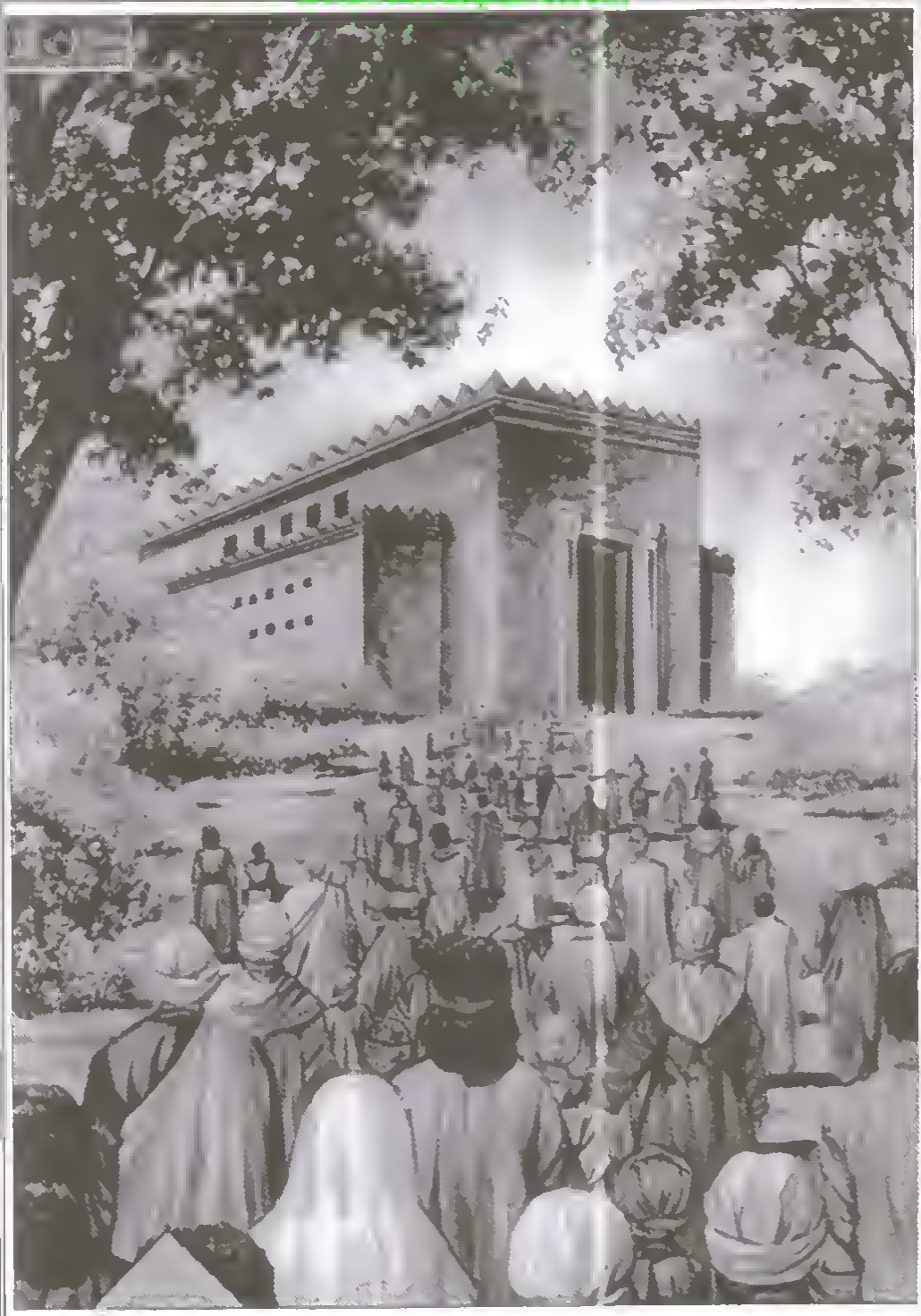

Figure 17
A House Of Yahuwa

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Figure 18
Jonathan Son Of Abiathar

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Figure 19
Ahimaaz Son Of Zadok

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Figure 20
Manoah, Father Of Samson

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Figure 21
Hushai, The Archite

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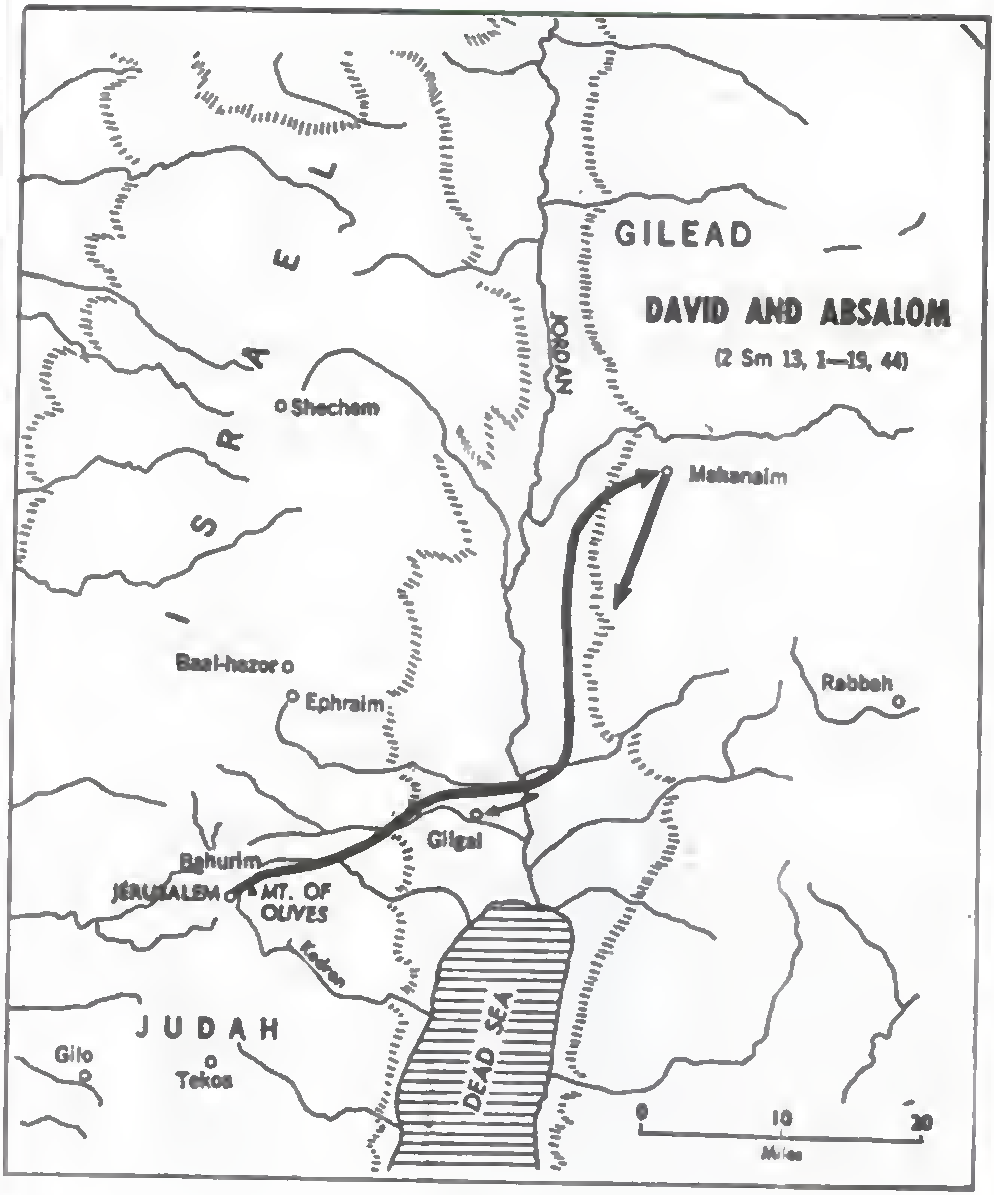

Figure 22
David Flees To Mahanaim

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Qodesh 'Holy' Har 'mountain'. Selah: "fall down and pray".

5 I David "the beloved", lied down and slept; then I awoke because A Yahuwa (A Yahuwa not the Yahuwa) Sawmak 'Upheld' me.

6 I will not Yawray 'Fear' Rebawbaw 'Multitude' Am 'Nations Of People' that have placed themselves against me and surround me.

7 O A Yahuwa, arise; Yawshah 'Save' me, O my Elohe: for you have struck all those who seize me falsely, you have crushed the teeth of the Rawshah 'Wicked'.

8 Yeshooaw 'Salvation' belongs to A Yahuwa (A Yahuwa not the Yahuwa): Your Berawkaw 'Blessing' is upon your Am 'Nation Of People', "The Tribe Of Judah". Selah: "fall down and pray".

Chapter Four

Answer Me, O Eloheem

4 To the conductor of the musician of Neginoth, a song of David "The Beloved". Answer me when I call, O Elohe of my Zodoqite "in righteousness": you have Rawkhab 'Enlarged' me when I was in distress; have Khawnan 'Grace' upon me and hear my Tefillaw 'Prayer'.

2 O you sons of Eesh 'Male Living Beings', how long will you turn my glory into Kelimmaw 'Disgrace'? How long will you love Reeq 'Emptiness', and look after Kawzawb 'Liars'? Selah: "Fall Down And Pray".

3 But know that A Yahuwa (A Yahuwa not the Yahuwa) has Fawlaw 'Separated' him that is Khawseed 'Chosen' for himself: A Yahuwa will

hear me when I call out to him.
4 Stand in fear, and do no wrong: speak within your heart upon your bed, and be still. Selah: "fall down and pray".
5 Offer the feast of Zehbakh 'Sacrifices' of Zodoq "in righteousness", and put your Bawtakh 'Trust' in A Yahuwa.
6 There are many that say, "who will show us the Tobe 'Agreeable' things"? A Yahuwa (A Yahuwa not the Yahuwa), leave an impression of the light of intellect of your face upon us.
7 You A Yahuwa (A Yahuwa not the Yahuwa), have given me Simkhaw 'Joy' in my heart, more than the benefit gained from the corn, fresh wine, and their oil, which was plentiful.
8 So by way of peace, Al Islaam, I David "the beloved" will both lie down and sleep because of you, A Yahuwa (A Yahuwa not the Yahuwa) alone, makes me Yawshab 'Dwell' in Behtakh 'Safety'.

Chapter Five

O A Yahuwa, Protect Me

5 To the conductor of the musician playing the Nehiloth "flute", in a song of David "the beloved". Give an ear to my words, O A Yahuwa (A Yahuwa not the Yahuwa), Bene 'Overstand' my Hawgheeg 'Chantings In A Low Voice' for help.
2 Listen to the voice of my cry, my Mehlek 'Ruler' and my Eloheem the Anunnaqis: for to you will I Fawlal 'Pronounce Judgment'.
3 O A Yahuwa (A Yahuwa not the Yahuwa), you will

hear my, David's "the beloved" voice; and in the Boqer 'Beginning Of A New Day' I will look up and Awrak 'Direct' it to you.

4 For you are not a El that desires Rehshah 'Wickedness': neither will Rah 'Disagreeable' things Goor 'Sojourn' with you.

5 Those who boast will not stand in front of your Ahyin 'Eyes': you, O A Yahuwa, Sawnay 'Hate' all the doers of Awwen 'Iniquity'.

6 You will cause all those that speak lies to vanish: and you A Yahuwa (A Yahuwa Not The Yahuwa) will Tawab 'Abhor' both the Dawm 'Bloody' and Meermaw 'Deceitful' male living being.

7 But as for me, I will enter into your house by the abundance of your Khehsed 'Kindness': and I will Shawkhaw 'Bow Down', (prostrate in prayer) in your Haykawl 'Temple', Kodesh with fear of you.

8 Because of my enemies, Nawkhaw 'Guide' me, O A Yahuwa, in your order of Zodoq "in righteousness"; make your Dehrek 'Way' (your path) easy in front of my face.

9 Because there is no Koon 'Establishment' in their mouths, there is Hawwaw 'Desire' to do wickedness in the midst of their heart; their throat is an open tomb; they deceive by way of their Lawshone 'Tongue'.

10 O Eloheem the Anunnaqis, judge them guilty; let them Nawfal 'Fall' by their own Moaytsaw 'Counsels'; drive them out in the abundance of their Fehshah 'Wrong'; for they have become Mawraw 'Rebellious' against you.

11 But let all those that put

their Khawsaw 'Trust' in you Sawmakh 'Give A Glad Declaration': let them shout for Olawm "the everlasting" joy, because you defended them: let them that also Awhab 'Love' your name be proud of you.

12 A Yahuwa, it's you who will Bawrak 'Bless' the Zodoqites "the righteous ones"; with pleasure you will surround him as a Mogan (shield).

Chapter Six

Have Mercy On Me

6 To the conductor of the musician playing on the Neginoth "lute- a stringed instrument" on Shiminith "the eighth octave", a song of David "the beloved". O A Yahuwa, do not Yawkahh 'Reprove' me in your anger, nor educate me in your hot displeasure.

2 O A Yahuwa, have Khawnan 'Grace' on me; for I am weak: O A Yahuwa, heal me; for my bones are shaken.

3 My Nehfesh 'Spirit' is very terrified: but you, O A Yahuwa, how long will you punish me?

4 O Yahuwa, return and set my Nehfesh 'Spirit' free: and save me for the sake of your kindness.

5 For in death there is no remembrance of you: and in Sheol "the underworld", who will give you praise?

6 I am tired with my sighing, every shadow hours I weep in my bedspread; and my bed becomes drenched with my tears.

7 My eyes are heavy from grief; I have grown old because of all my enemies.

8 Part away from me all you doers of iniquity; for A Yahuwa (A Yahuwa Not The Yahuwa) has heard the

voice of my Bekee 'Weeping'.
9 A Yahuwa (A Yahuwa Not The Yahuwa) has heard my Tekhinnaw 'Supplication' for mercy; and A Yahuwa will accept my Tefillaw 'Prayer' for help.
10 So let all my enemies be put to Boosh 'Shame' and become very terrified: let them return and be put to shame suddenly.

Chapter Seven

O A Yahuwa, Judge As A Zodoqite

7The Shiggaion "song of repentance" of David "the beloved", which he sang to A Yahuwa (A Yahuwa Not The Yahuwa), concerning the words of Cush "black skin" son of Benjamin "son of my right hand". O A Yahuwa my Elohe, in you do I put my Khawsaw 'Trust': save me from all those who pursue after me, and Nawtsal 'Deliver' me:
2 Unless he tears my Nehfesh 'Spirit' like a lion, rendering it in broken pieces, while there is none to deliver me.
3 O A Yahuwa (A Yahuwa Not The Yahuwa) my Elohe, if I have done this (being accused of afflicting the kingdom, and of waiting for an opportunity to take away the life of his ruler, his patron and his friend Saul), and if there is Ehwel 'Unrighteousness' in the Kaf 'Palms' of my hands;
4 If I have repaid by being Rah 'Disagreeable' to him that was at Shawlam 'Peace', Al Islaam with me; I have set him free that is my enemy without any cause.

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Figure 23
Cush, The Benjamite

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5 Let the enemy pursue my Nehfesh 'Spirit', and take it; let him trample my life down upon the Planet Earth, and lay down my glory in the Awfawr 'Dust'. Selah: "fall down and pray".

6 Arise, O A Yahuwa, lift yourself up in your wrath, because of the Ebraw 'Passion' of my enemies: and rouse up for me the Mishfawt 'Judgment' that you have Tsawwaw 'Commanded' of those who you advise.

7 And the Aydaw 'Congregation' of the people will surround you about: therefore for their sakes, return to the Mawrome 'Highest State' (on high).

8 A Yahuwa (A Yahuwa not the Yahuwa) will pass judgment on the nation of people: O A Yahuwa, judge me according to my being of the Zodoqites "righteousness", and according to the Tome 'Completeness' (integrity) that is within me.

9 Oh let the Rah 'Disagreeableness' of the Rawshaw 'Wicked' come to an end; but establish the (order of) Zodoq, those who are trustworthy: for the Zodoqites "the righteous" Eloheem the Anunnaqis tests the Libbaw 'Hearts' and Kilyaw 'Kidneys'.

10 My Mogan (shield) is from the Eloheem the Anunnaqis, which Yawshah 'Saves' those who are Yawshawr 'Upright' in their Labe 'Heart'.

11 Eloheem the Anunnaqis Shawfat 'Judge' as a Zodoqite "the righteous", and El Zawam 'Denounces' with the wicked every day.

12 If he does not return, he will Lawtash 'Sharpen' his Khehreb 'Sword'; he has bent his bow, and sharpened its arrow heads.

13 He has also established

for him the Kelee 'Weapons' of Mawweth 'Death'; he makes his arrows against those who hunt him down.

14 Behold, he pledges with iniquity, and has conceived sufferings, and Yawlad 'Gave Birth' to Shehqer 'Lies' (sin) .

15 He dug a dry well, and is falling into the pit which he dug and made.

16 His suffering will return upon his own head, and his Khawmawce 'Violent' dealings will descend upon his own head.

17 I will Yawdaw 'Praise' A Yahuwa (A Yahuwa Not The Yahuwa) according to his Zodoqite "righteousness": and I will Zawmar 'Sing Praises' to the name of A Yahuwa Elyown "Most High".

Chapter Eight

How Majestic Is Your Name

8 To the conductor of the musician upon Gittith "a winepress", a song of David "the beloved". O A Yahuwa (A Yahuwa Not The Yahuwa) our Adonai "master", how Addeer 'Majestic' is your name in all the parts of the Planet Earth! Who has given you Hode 'Splendor' above the heavenly skies.

The Quote Below, Psalms 8:2 Which States: "Out Of The Mouth (Feh) Of Babes (Olale Meaning 'Child, Boy') And Sucklings (Yawnaq) Hast Thou Ordained Strength Because Of Thine Enemies,...", Was Also Copied Into The New Testament In Matthew 21:16 And It Says: "And Jesus Saith Unto Them, Yea; Have Ye Never Read,

Out Of The Mouth (Stoma) Of Babes (Naypeeos) And Sucklings (Thayladzo) Thou Hast Perfected Praise?" Adam's Clarke Commentary Claims On Page 238, That Jesus Applied The Suckling Of The Babes To The Jewish Children, Who, Seeing His Miracles, Cried Out In The Temple, "Hosanna To The Son Of David (Matthew 21:9)!", And The Enemy Applied To The Chief Priests And The Scribes. The Seventh-Day Adventist Commentary States "That The Sense Is That Puny Little Man Is The Babe Of Creation, Yet God Has Given Him Strength To Rule The World Of Which He Is Such An Insignificant Part..".

2 Out of the mouths of the Olale 'Children' and the Yawnaq 'Nursing', you have founded strength because of your enemies, that you might desist the enemy and those who hold grudges against you.

3 When I, David "the beloved" sees your heavenly skies, as the Mahaseh 'Works' of your Etsbah 'Fingers' (A Yahuwa created the skies with his physical fingers), the moon and the stars, which you have Koon 'Established';

4 What is an Enosite "human being" that you are remembering of him? And the son of Adamite "Earthling" that you Fawqad 'Visit' him (care for him)?

Enosites Are A Little Lower Than The Eloheem The Anunnaqis

In Psalms 8:5 It States "For You Have Made Him A Little Lower Than The Angels,..." Which The New

Testament Copied From In Hebrews 2:7, Where It States: "Thou Madest Him A Little Lower Than Angels;...", *Which Scofield Reference Edition, And Ryrie Claims Speaks About Jesus Being The Son Of Man. Also, Make Note That Verse 6 (Hebrew 2:6) Was Also Copied And Plagiarized Into The New Testament From Psalms 8:4. Notice Below The Exact Translations Which Were Copied.*

Psalms 8:4-5	Hebrews 2:6-7
What is man, that thou art mindful of him? and the son of man, that thou visitest him?	...What is man, that thou art mindful of him? or the son of man, that thou visitest him?
For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.	Thou madest him a little lower than the angels; thou crownedst him with glory and honour,...

Enosites (Human Beings) Were Made A Little Lower Than Eloheem, For Enosites Are Made Of Matter Or Material And Eloheem Are Etheric. Matter Is Anything That Occupies Space, And Etheric Is A Massless Medium. The Etheric Form Is The Highest Form. The Etherians Are The Children Of The All, Who Incarnated Into The Form Of An Anunnaqi Which Is Known To Many As Eloheem, Or Neteru To The Ancient Egyptians, Extra-Terrestrials, Or Simply Extra- Terra- Astrials, Malaaik (ملائك). The Etherians Are The Higher Form, Then You Have The Igigi Who Are The High Priest Of The Etherians, And Then You Have The Anunnaqi. You, As A Human, Your Body Consists Of Solid (Body), Liquid (Blood), And Gas (Oxygen).

When You Die, You Return To Gas, Which Is Ether.

5 For you have made him "the Enosite- human being" a Mehat 'Little' Khawsare 'Lower' than the Eloheem the Anunnaqis, and Awtar 'Crowned' him with Kawbode 'Glory' and Hawdawr 'Honor'.

6 You made him "the Enosite- human being" to have Mawshal 'Power' over the Mahaseh 'Works' of your Yawd 'Hands'; you have Sheeth 'Placed' all things under his Rehgel 'Feet':

7 All the sheep, and oxen, and the Behaymaw "non-speaking mammal" of Sawdeh "the outer field".

8 The birds of the sky, and the fish of the sea, and whatever crosses through the Orakh 'Paths' of the Yawm 'Sea'.

9 O A Yahuwa (A Yahuwa Not The Yahuwa) our Adonai "master", how Addeer 'Majestic' is your name in all the parts of the Planet Earth!

Chapter Nine

I Will Praise Your Name

9 To the conductor of the musician on the death of his son, a song of David "the beloved". I will praise you, O A Yahuwa, with all my heart; and I will count all the marvelous things you have done.

2 I will give a glad declaration and be proud because of you: I will Zawmar 'Sing Praises' in your name, O you Elyown "Most High".

3 When my enemies are returned back, they will stumble and vanish at the Fawneem '(Presence) Of Your Face'.

4 For you have done my

Mishfawt 'Judgment' (right) and my Deen 'Judge'; you Yawshab 'Sat' in the Kissay 'Throne' Shawfat 'Judging' as a Zodoqite "righteous".

5 You have Gawar 'Scolded' the Goee 'Gentile Nations', and you have made the Rawshaw 'Wicked' vanish from in front of you, you wiped out their name for Owlam "the everlasting" and ever.

6 Our enemies are completely laid to waste for ever: and you have Nawthash 'Rooted' (destroyed) your enemies' cities; the remembrance of them vanished with them.

7 But A Yahuwa (A Yahuwa Not The Yahuwa) will dwell for Owlam "the everlasting": he has established his Kissay 'Throne' for Mishfawt 'Judgment'.

8 And he will Shawfat 'Judge' the whole Taybale 'World' as a Zodoqite "with righteousness", he will deen 'pass judgment' on the Lehome 'People' Mayshawr 'Uprightly' (with justice).

9 A Yahuwa (A Yahuwa Not The Yahuwa) will also be a place of safety for the oppressed, he will be a Misgawb 'Place Of Safety' in times of trouble.

10 And they that know your name will put their Bawtakh 'Trust' in you: for you, A Yahuwa, have not abandoned them that Dawrash 'Seek' you.

11 Sing praises to A Yahuwa, which Yawshab 'Dwells' in Zion "the set up fortress": make his deeds known among the Am 'Nation Of People'.

A Yahuwa Seeks For Blood

12 When he Dawrash 'Seeks' for Dawm 'Blood', he Zawkar 'Remembers' them: he does not forget the

cry of the Awneem 'Humble'.

13 O A Yahuwa, have khawnan 'mercy' on me; you that raise me up from the Shahar 'Gates' of Mawweth 'Death', see my trouble which I suffer from them that hate me:

14 That I may count all your praises in the gates of the daughters of Zion "set up fortress": I will Gheel 'Exult' in your salvation.

15 The Goee 'Gentile Nation' has sunken in the pit that they made: their feet are caught in the Rehsheth 'Net' which they hid.

16 A Yahuwa (A Yahuwa Not The Yahuwa) is known by the mishfawt 'judgment' which he does: the wicked is snared in the Kaf 'Palms' of his own hands. Haggaion: "chanting in a low voice". Selah: "fall down and pray".

17 The wicked and all the Goee 'Gentile Nations' that forgot Eloheem the Anunnaqis, will be returned to Sheol "the underworld".

18 For the needy will not always be forgotten: the Tiqwaw 'Expectation' of the poor will not vanish for ever.

19 Arise, O A Yahuwa; do not let the Enosites become strong: and let the Goee 'Gentile Nation' be Shawfat 'Judged' in front of your face.

20 O A Yahuwa, place the Goee 'Gentile Nations' in fear, that they may know that they are nothing but Enosites. Selah: "fall down and pray".

Chapter Ten

Give Justice To The Righteous

10 O A Yahuwa (A Yahuwa not the Yahuwa),

why are you standing so far off? Why do you Awlam 'Hide' when we are in times of trouble?

2 The wicked in his pride hunts down the poor: let them be taken in by the news of the counsel that they have plotted against.

3 For the wicked praises his spirit's desires, and blesses those who were cut off whom A Yahuwa (A Yahuwa not the Yahuwa) Nawats 'Rejects'.

4 Through the height of his wrath, the wicked will not seek after Eloheem: Eloheem the Anunnaqis are not in all his Mezimmaw 'Thoughts'.

5 He twists his ways all the time; your Mishfawt 'Judgments' are Mawrome 'On High' (beyond his reach): he puffs at all his enemies.

6 He has said in his heart: I will not be shaken: for my generations will never be Rah 'Disagreeable'.

7 His mouth is full of cursing, deceit, and threats: under his tongue is suffering and iniquity.

8 He sits in the ambush places of the villages: in the Mitsawr 'Hiding Places' he Hawrag 'Kills' the innocent: his eyes are hiding against the unfortunate.

9 He lies in wait, in the Mitsawr 'Hiding Places' as a lion in his lair: he lies in wait to seize the poor: and he does seize the poor when he draws him into his net.

10 He crushed and Shawkhakh 'Bows Himself Down' (prostrates himself) as in a lair, so that the unfortunate may fall by his strong ones.

11 In his heart he has said, El has forgotten: he hides his face; he will never see it.

12 Arise, O A Yahuwa; O El, Nawsaw 'Lift Up' your Yawd 'Hand': do not Shawkhakh 'Forget' the

Awneem 'Humble'.
13 Wherefore does the wicked rejects Eloheem the Anunnaqis? He has said in his heart, you will not seek it.
14 But you do see; for you notice suffering and grief, to give it a helping hand: the Khaylekaw 'Unfortunate' leaves himself to you; for you are the Awzar 'Helper' of those who are Yawthome 'Fatherless'.
15 Break the arm of the wicked and the Rah 'Disagreeable' person: Dawrash 'Seek' out his wickedness until you find no more.
16 A Yahuwa (A Yahuwa Not The Yahuwa) is the Mehlek 'Ruler' for Owlam "everlasting" and ever: the Goee 'Gentile Nation' are Awbad 'Perished' out of his part of the Planet Earth.
17 A Yahuwa (A Yahuwa Not The Yahuwa), you have heard the desire of the Awnaww 'Humble': you will establish their heart, and you will cause their ears to listen:
18 To Shawfat 'Judge' the Yawthome 'Fatherless' and the one who is in a Dak 'Low State', (oppressed) that the Enosites of the Planet Earth may not be terrified any more.

Chapter Eleven

A Yahuwa Loves The Zodoqite

11 To the conductor of the musician, a song of David "the beloved". I put my Khawsaw 'Trust' in A Yahuwa: how do you say to my Nehfesh 'Spirit', Nood 'Wander' as a bird to your Har "the mountain".
2 Behold, for the wicked bends their bow and they

establish their arrows upon its string, so that they may shoot in Ofel 'Gloominess' (darkness) without being seen at the Yawshawr 'Upright' in heart.

3 If the columns are overthrown, what can the Zodoq "righteous" do?

4 A Yahuwa (A Yahuwa Not The Yahuwa) is in his Haykawl 'Temple' Kodesh, A Yahuwa's Kissay 'Throne' is in the skies: his Ahyin 'Eyes' perceives, and his Af'af 'Eyelids' Bawkhan 'Tests' the sons of the Adamites "earthlings".

A Yahuwa Tests The Righteous

5 A Yahuwa (A Yahuwa Not The Yahuwa) Bawkhan 'Tests' the Zodoq "righteous": but he Sawnay 'Hates' the spirit of the wicked and him that loves Khawmawce 'Violence'.

6 He will rain snares, flames, and brimstones on the wicked, and a smokeless fire of the Rooakh 'Soul Of The Wind': this will be the portion of the cup of the wicked.

7 As for the Zodoq "righteous", A Yahuwa (A Yahuwa Not The Yahuwa) Awhab 'Loves' Zodoqites "in righteousness"; his Fawneem 'Face' Khawzaw 'Perceives' the Yawshawr 'Upright'.

Chapter Twelve

A Yahuwa's Sayings Are Pure

12 To the conductor of the musician playing on the shiminith "the eighth octave", a song of David "the beloved". Save us, O A Yahuwa (A Yahuwa Not The Yahuwa); for there are

no more Khawseed 'Chosen' men; for the faithful ones have disappeared from among the sons of the Adamites "earthlings".

2 All of the male living beings speak Shaww 'Falsehood' with their friends: they speak with Khelqaw 'Parted' lips and with a double heart.

3 A Yahuwa (A Yahuwa Not The Yahuwa) will cut off all of their Khelqaw 'Parted' lips, and those who use their tongues to speak great things against him.

4 Who have said, our words will make us great; our speech is our own: and who is the Adonai "master" over us?

5 Now I will rise up said A Yahuwa, for the Shode 'Oppression' of the poor, and the crying of the needy; I will place him in Yehshah 'Salvation' from those who Foo'akh 'Puff' at him.

6 The sayings of A Yahuwa (A Yahuwa Not The Yahuwa) are Tawhore 'Pure' Imraw 'Utterances': they are as silver smeltering fire in a furnace of the Planet Earth Zawqaq 'Purified' seven times.

7 O A Yahuwa, you will keep them. You will keep them from this wicked generation for Owlam "the everlasting".

8 The Rawshaw 'Wicked' surrounds the Zoollooth 'Worthless' Adamites "earthlings" when they are exalted.

Chapter Thirteen

O A Yahuwa, How Long

13 To the conductor of the musician, a song of David "the beloved". O A Yahuwa, how long will you forget me? How long will you

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Sawthar 'Conceal' your Fawneem 'Face' from me?
2 How long will I place counsel in my spirit, having sorrow in my heart daily? How long will my enemies be exalted over me?
3 O A Yahuwa (A Yahuwa Not The Yahuwa) my Elohe, look and answer me: bring light upon my eyes unless I Yawshane 'Sleep' the spell of sleep, Mawweth 'Death';
4 Unless my enemy says:, "I have overcome against him; and those that troubles me exults when I am shaken".
5 But I have put my Bawtakh 'Trust' in your Khehsed 'Kindness'; and my heart will Gheel 'Exult' in your Yeshooaw 'Salvation'.
6 I will sing to A Yahuwa, because he has Gawmal 'Repaid' me.

Chapter Fourteen

The Fools

14 To the conductor of the musician, a song of David "the beloved". The fool has said in his heart, there is no Eloheem the Anunnaqis. The fools are corrupted, and they have done abominable things, for there is none of them that does what is Tobe 'Agreeable'.
2 A Yahuwa (A Yahuwa Not The Yahuwa) Shawkaf 'Looked Down' from the Shawmahyim 'Skies' upon the sons of the Adam "earthling", to see if there were any Sawkal 'Intelligent' enough that Dawrash 'Sought' the Eloheem the Anunnaqis.
3 All of them have departed, all together they have become morally corrupted: and there is none among them that does Tobe 'Agreeable' things, no, not even one.

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4 Have all the doers of iniquity Yawdah 'Know'? Who eats up my nation of people as they eat bread, and does not call upon A Yahuwa (A Yahuwa Not The Yahuwa).

5 There the fools were in dreadful trembling fear: for Eloheem the Anunnaqis is in the Dore 'Generation' of the order of the Zodoqites "with righteousness".

6 You have put the Aytsaw 'Counsel' of the Awnee 'Humble' to Boosh 'Shame', because A Yahuwa (A Yahuwa Not The Yahuwa) is his Makhaseh 'Shelter'.

7 Oh giving that the salvation of Israel "ascend to El" that is Jacob's children comes out of Zion "a set up fortress"! Jacob "supplanter" will exult, and Israel will give a glad declaration when A Yahuwa (A Yahuwa not the Yahuwa) returns his nation of people out of Shebooth 'Captivity'.

Chapter Fifteen

Who Will Dwell In Kodesh

15 A song of David "the beloved". Oh A Yahuwa, who will sojourn in your Ohel 'Tabernacle'? Who will dwell in your Kodesh- holy Har "mountain".

2 He that walks Tawmeem 'Complete' and does as a Zodoqite "with righteousness", and speaks the Ehmeth 'Truth' in his heart.

3 He that does not spy with his tongue, nor fashions any disagreeable acts against his friend, nor lifts up a disgrace against those who are close to him.

4 In whose eyes a Mawas 'Contemned' person is Bawzaw 'Despised'; but he honors those that fear A Yahuwa. He that Shawbah 'Swears' to his own disagreeableness, and does

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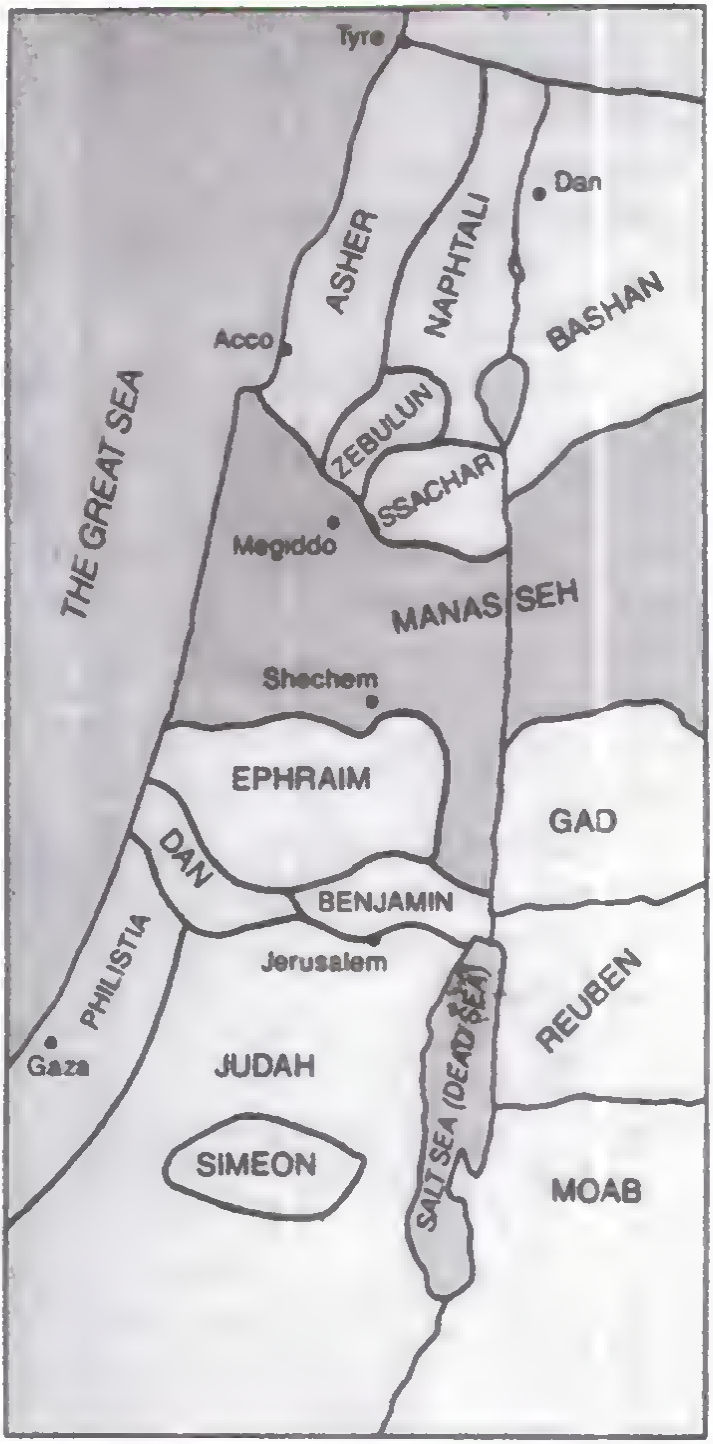

Figure 24
The Twelve Tribes Of Israel

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not change.
5 He that does not give his money to interest, or takes gifts against the innocent, and he that does these things will be for Owlam "everlasting" shakened.

Chapter Sixteen

O El

16 Defiled of David "the beloved". Keep me, O El: for in you do I put my Khawsaw 'Trust'.
2 O my Rooakh 'Soul', you have said to A Yahuwa (A Yahuwa Not The Yahuwa), you are my Adonai, "master"; my Tobe 'Agreeableness' does not extend to you;
3 But to the Kodesh 'Holy Ones' that are in the Planet Earth, and to the Addeer 'Majestic' in whom I put all my pleasure.
4 Their pain will be multiplied quickly after (worshipping) another: I will not Nawsak 'Pour' out their Nehsek 'Drink Offerings', or take up their names in my speech.
5 A Yahuwa (A Yahuwa Not The Yahuwa) is the portion of my share and of my cup: you hold my lot.
6 The lines have fallen to me in pleasant places; yea, I have a Shawfar 'Beautiful' Nakhalaw 'Possession'.
7 I will Bawrak 'Bless' A Yahuwa (A Yahuwa Not The Yahuwa), who has given me Yawats 'Advice': my Kilyaw 'Reins' also Yawsar 'Educates' me in the shadow hour seasons.
8 I have always set A Yahuwa (A Yahuwa Not The Yahuwa) in front of me: because he is at my right hand, I will not be moved.
9 Therefore my heart is glad and my glory exults,

my Bawsawr 'Skin And Flesh' will also Shawkan 'Dwell' in Behtakh 'Safety'.
10 For you will not leave my Nehfesh 'Spirit' in Sheol "the underworld"; neither will you give your special one to see the pit.
11 You will let me know the path of life: in your face is the fullness of joy; Naweem 'Pleasant' things are at your right hand for evermore.

Chapter Seventeen

Hear My Cry

17 David "the beloveds" cry for help. Hear the Zodoqites "righteous", O A Yahuwa, listen to my ringing cry, give ear to my cry for help, that does not come out of deceitful speech.
2 Let my Mishfawt 'Judgment' come forth out from the presence of your face; and let your eyes behold the things that are upright.
3 You have Bawkhan 'Tested' my heart; you have Fawqad 'Visited' (cared for) me in the shadow hours; when you try me, you will find nothing; my words which come out of my mouth are planned so that I will not cross over.
4 Concerning the doings of those Adamites "earthlings", from the words of your speech, I have kept myself from the paths of the Fereets 'Breaker'.
5 Hold up my steps in your paths, that my footsteps do not shake.
6 O El, I have called upon you, for you will answer me: stretch out your ears to me, and hear my utterances.
7 Show the Khehsed 'Kindness' of your doings,

O you who saves those who put their trust in you by your right hand, from those that rise up against them.

8 Keep me as the Eeshone 'Pupil' of the daughters eyes, Sawthar 'Conceal' me under the Tsale 'Shadow Of Protection' of your Kawnawf 'Wings'.

9 Facing the wicked that violently destroys me, from the spirit of my enemies, who compass around me.

10 They are inclosed in their own fatness: and they speak proudly with their mouths.

11 They have surrounded us in our steps: they have placed their eyes stretched down to the Planet Earth;

12 Like a lion longing to tear his prey in pieces, and as it was a young lion sitting in the Mitsawr 'Hiding Place'.

13 Arise, O A Yahuwa (A Yahuwa not the Yahuwa), go before him so that you are in front of him, and Kawrah 'Kneel' him down: let my Nehfesh 'Spirit' escape from the wicked, which is your Khehreb 'Sword':

14 O A Yahuwa (A Yahuwa not the Yahuwa), from the person which are your hands, from the Math 'Person' of the world which have their share in this physical life, and whose Behten 'Womb' you filled with satisfaction with your hidden treasures: they are Sawbah 'Satisfied' with their sons, and they leave the rest of their substance to their children.

15 As for me, I will behold your face as a Zodoqite "with righteousness": I will be Sawbah 'Satisfied' when I awake with your Temoonaw 'Likeness'.

Chapter Eighteen

A Song Of Victory

Saul Was A Benjamite Son Of Kish And Ahinoam, The First Ruler Of Israel (1 Samuel 10:1). The Name Saul (שאול) Means "Desired" (Psalms 18:1). He Was Born In Gibeah (1 Samuel 10:26), And Appointed As The Ruler Over The Israelites By The Prophet Samuel In 1 Samuel 11:15. He Tried To Run From His Responsibilities (1 Samuel 10:24-26) But He Soon Had To Face Them When The Philistines Sought Battle Against The Town Of Jabesh-Gilead (1 Samuel 11:9-12:2). After Two Years Of His Reign, He Started Going Against The Words Of Samuel, The Prophet (1 Samuel 14:37; 15:22), So In Secrecy, The Prophet Samuel Sought Another Ruler For Israel Which Was David Son Of Jesse And Hilmah (1 Samuel 13:14). Saul Reigned For 20 Years Over Israel Until He Committed Suicide In A Battle Against The Philistines (1Chronicles 10:4; 1Samuel 31:4) Rather Than Be Defeated.

18 To the conductor of the musician, a song of David "the beloved," the Ehbed 'Slave' of A Yahuwa, who spoke to A Yahuwa (A Yahuwa Not The Yahuwa) the words of this song in the day that A Yahuwa caused him to escape from the palm of the hands of all his enemies and from the hand of Saul "desired": and he said: "I will show Rakham 'Mercy' to you, O A Yahuwa (A Yahuwa not the Yahuwa), you are my strength".

The Aramic (Hebrew) Word Mogan (מגן) (Psalms 18:2) Meaning "Shield" Comes From The Aramic Hebrew

Root Word Magen (מגן) Meaning "Shield"; Which In Ashuric (Syriac) Arabic Is Magan (مجن) Meaning "Shield". The Shield Of David Called In Aramic Hebrew Mogan Dawiyd (מגן דוד) Son Of Jesse And Hilmah Should Be Called The Shield Of Abraham, Mogan Abraham (אברם מגן) Where It Was First Called In Genesis 15:1 Where Yahuwa States And I Quote "...Fear Not Abraham, I Am **Your Shield (Mogan).**" *This Shield Protected David Throughout His Life. It Is Also A hexagram, Meaning "Hexa -Six; And Gram - That Which Is Written; The Metric Unit Of Weight". The Mogan (מגן) Shield, Represents The Two Covenants Mentioned In The Torah With Ishmael (Genesis 17:13), One Facing Up And The Other With Isaac (Genesis 15:18) Facing Down, As Above So Below. This Is Also A Symbol Of The Great Pyramids Of Nubia; And Together We Get The Six Pointed Star. The Jews Claim That This Is Their Symbol, However Their Six Pointed Star Interlocks, And In Fact As A Star, It Would Be A Symbol Of The Sun, That Is Sun Worship As In Amun, The Egyptian Deity Who Became Amun-Ra, Why Their Prayers End In Amen, And Begin At Sunrise.*

The Muslims Also Worship Amun-Ra With The System Of Their Religion Following The Apparent Rising And Setting Of The Sun, And The Use Of The Moon And The Five Pointed Star, The Original Seal Of Solomon.

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2 A Yahuwa (A Yahuwa Not The Yahuwa) is my Sehlah 'Cliff', and my Mawtsood 'Fortress', and my means of Fawlat 'Escape': my El, my Tsoor 'Rock', in whom I will Khawsaw 'Trust'; my Mogan 'Shield', and the Qehren 'Horn' of my Yehshah 'Salvation', and my Misgawb 'Refuge'.

3 I will call upon A Yahuwa (A Yahuwa not the Yahuwa), who is worthy to be Hawlal 'Praised': so I will be Yawshah 'Saved' from my enemies.

4 The Khehbel 'Ropes' of death encompassed me, and the valleys of worthless males made me afraid.

5 The Khehbel 'Ropes' of Sheol 'The Underworld' surrounded me: and the Moqashe 'Traps' of death confronted me.

6 In my enemy, I called upon A Yahuwa (A Yahuwa not the Yahuwa), and cried to my Elohe: he heard my voice out of his Haykawl 'Tabernacle', and my cry came in front of him, even into his ears.

7 Then the part of the Planet Earth shook and quaked; and the foundations of Har, "the mountains" feared and were shaken, because A Yahuwa (A Yahuwa not the Yahuwa) was angry.

8 There Awlaw 'Ascended' a Awshawn 'Smoke' out of his Af 'Nostrils', and Aysh 'Flame' out of his Feh 'Mouth' devoured it: and coals were kindled by it.

A Yahuwa Descended Down To Earth

In Psalms 18:9 It Mentions That The Yahuwa Of Psalms 18:6 Came Down, "He Bowed The Heavens (Shawmahyim) Also, And Came Down (Yawrad);

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And Darkness Under His Feet (Rehgel)."; *And The Aramic (Hebrew) Word Used Here Is Yawrad (ירד) Meaning 'Go Or Come Down, Descend". And This Same Word Is Being Used In Genesis 11:5 Where It Mentions That A Yahuwa,* Yawrad 'Came Or Descended Down' To See The City And The Tower. *And If You Look Further Down In Genesis 11:7, It Mentions Come Let "Us", And The Us, Is The Hebrew Word Naa (נ), Which Is A Plural (Meaning Eloheem), Not Just One (A Eloh) Went Down To Earth And Bawlal (בלל) Confounded Or Confused Their, The Babylonian's Language. This Is The Same Yahuwa Mentioned In 2Samuel 22:10 Where It Says:* "He Bowed The Heavens (Shawmahyim) Also, And Came Down (Yawrad); And Darkness Under His Feet (Rehgel)." *And Make Note That This Is The Exact Same Quote As Psalms 18:9. In Quran 89:22 It Says:* "Thy Lord (Rabbuka) Cometh (Jaa'a),...". *The Arabic Word Jaa'a (جاء), A Future Tense Form Literally Means To Come From One Place To Another, So The Quran Is Saying That Allah Is Coming Himself. This Allah Who Is Also Called Yahuwa Came Down (Yawrad) To Moses In Exodus 19:20 Upon Mount Sinai, And In Numbers 11:25, A Yahuwa Came Down (Yawrad) To Moses In A Cloud. This Was The Same Cloud Or Craft That He Used In Exodus 13:21 To Guide The Children Of Israel In The Wilderness As A Pillar Of Cloud By Day And A Pillar Of Fire By Night. I Hope I Don't Have To Go Into What Clouds Are To Prove My Point (Refer To Scroll*

#91 Mystery Clouds, Are There UFO'S).

9 He Nawtaw 'Stretched Out' the Shawmahyim 'Skies' also, and Yawrad 'Descended Down': and Arawfel 'Thick Darkness' was under his Rehgel 'Feet'.

The Cherubeem (כרבים) As Mentioned In Psalms 18:10 Where It States: "And He Rode Upon A Cherub, And Did Fly: Yea, He Did Fly Upon The Wings Of The Wind", Are **Anunnaqi Eloheem** *Of The Lesser Light As Mentioned In Genesis 3:24 Where It States: "...And He Placed At The East Of The Garden Of Eden Cherubims,...". The Cherubeems Are The Second Order Of Angelic Hierarchy. Their Symbol Was Of The Kareb Meaning 'Near Ones', Or The Kerubi Of The Assyrians, Karab - Bull Headed With Extended Wings, In Egypt In Front Of A Naos As Protectors, Faces Of Men, Bodies Of Bulls With Extended Wings. Disagreeable Angelic Beings, The Wicked Ones. They Are A Reflection Of Amber Colored Light. This Is Called "Naar" Or "Fire". Two Hundred (200) Of These* **Cherubeem** *Fell From Grace With* **Sama'el (El's Holy Injiyl Revelation 12:7-9)**, *Whose Other Titles Were* **Ibliys, Haylal, Or Satan**, *Because Of Their Revolt Against The Creation Of* **Qadmon (Adam)**. *Some Of The* **Cherubeem** *Repented To Serve The Heavenly Father* **Anu**, *And Now Guard The Gates Of Paradise, The Heavenly Sky. There Are Five Major Classes Of Cherubeems Which Are:* **1. Jaann** *(جان)- Who Are Vice-Masters Of The Jinns From Aldebaran, Located In The Taurus Constellation.* **2.**

Jinniyya (جنية)- Female Malevolent Beings (Whores), From The Aldebaran Constellation. 3. Also Shaytaan (شيطان)- Physical Race Of Malevolent Beings From Pleiades, The Seven Star, Seven Sun Constellation, And Arcturus, The Three Star Constellation. 4. Maarid (مارد)- The Most Powerful Race Of Jinns, Also Known As Greys. 5. Ifriyt (عفريت)- A Class Of Giants And Powerful Jinns, Which Are Also Called Reptilians. All Of These Have Sub-Groups Or Races. Note That The Use Of Angels And Wings Throughout The Old And New Testament Stories Was Taken From The Wings On The Egyptian Deities As Well As The Wings On Both Sides Of The Sun Disk Of Ra, That Is Also Found In The Sumerian Tablets.

10 And he Rawkab 'Rode' upon a Keroob 'Cherub' (disagreeable angelic being), and did Oof 'Fly': yea, he did Dawaw 'Fly Swiftly' upon the Kawnawf 'Wings' by way of the Rooakh 'Soul Of The Wind' in a craft.

11 A Yahuwa (A Yahuwa Not The Yahuwa) made Khoshek 'Darkness' his Sayther 'Secret Hiding Place'; his Succoth "place of booths," surrounding him were Kheshkaw 'Dark' Mahyim 'Waters' and Awb 'Thick Clouds' of the Shakhaq 'Thin Dust Clouds'.

12 At the Nogah 'Brightness' that was before him his Awb 'Thick Clouds' crossed, hail stones and coals of fire.

13 A Yahuwa (A Yahuwa Not The Yahuwa) also Rawam 'Thundered' in the Shawmahyim 'Skies' and Elyown, "Most High" gave

his voice: hail stones and coals of flame.
14 Yea, he sent out his arrows, and scattered them: and he shot out Bawrawq 'Lightning's', and put them in Hawmam 'Commotion'.
15 Then the channels of waters were seen, and the Mosawdaw 'Foundations' of the Taybale 'World' were Gawlaw 'Uncovered' at your reproof, O A Yahuwa (not the Yahuwa), at the Neshawmaw 'Breath' of the Rooakh 'Soul' of your Af 'Nose' (nostrils).
16 A Yahuwa (A Yahuwa not the Yahuwa) sent from Mawrome 'On High', he Lawqakh 'Took' me, he Mawshaw 'Drew' me out of many Mahyim 'Waters'.
17 He Nawstal 'Delivered' me from my strong enemies, and from them which Sawnay 'Hated' me: for they were too strong for me.
18 They confronted me in the day of my calamity: but A Yahuwa (not the Yahuwa) was my Mishane 'Support'.

A Yahuwa Brought Me Into A Merkabah Moveable Throne'

19 A Yahuwa (A Yahuwa Not The Yahuwa) Yawtsaw 'Brought Me Forth' into a Merkabah "moveable throne"; he Khawlats 'Set Me Free', because he delighted in me.
20 A Yahuwa (A Yahuwa not the Yahuwa) has repaid me according to me being a Zodoqite "with righteousness"; and according to the Bore 'Pureness' of my hands he has returned to me recompensation.
21 For I have kept the Dehrek 'Ways' of A Yahuwa (A Yahuwa not the Yahuwa), and did not

Figure 25
Ishmael Son Of Abraham

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Figure 26
Isaac Son Of Abraham

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Figure 27
Amun -Ra, Also Called Amun, The Egyptian Deity

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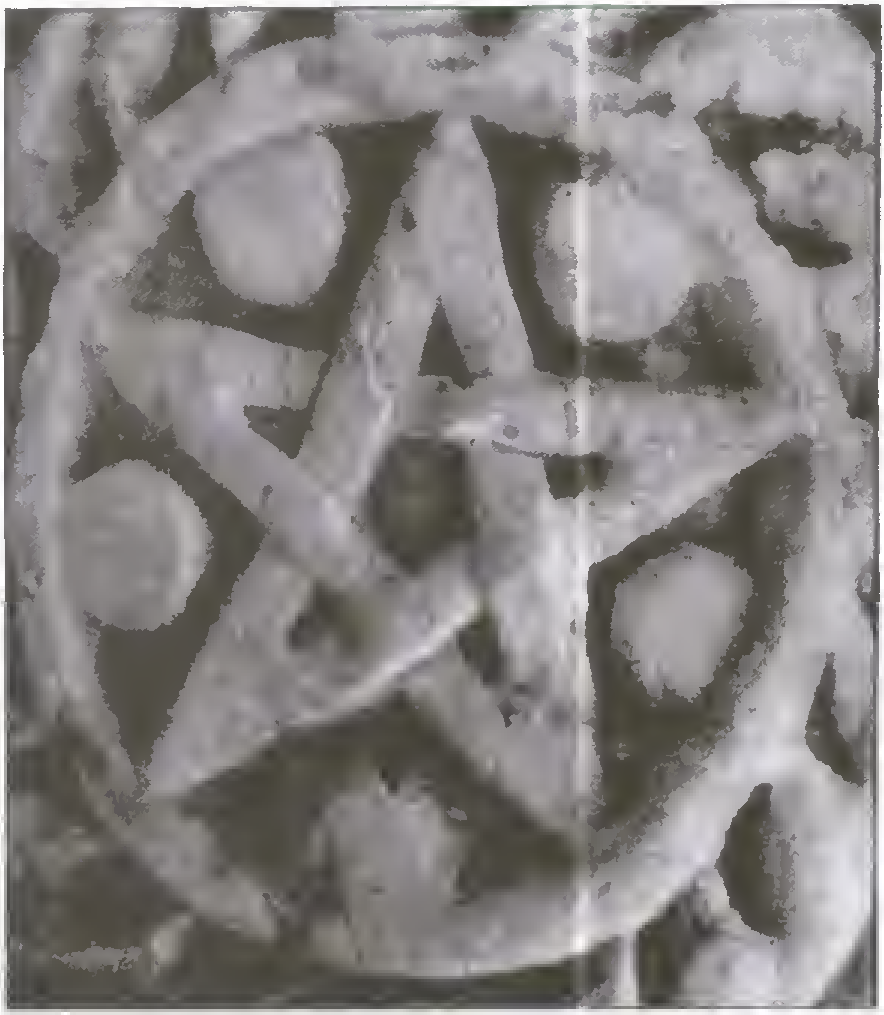

Diagram 3
The Five Pointed Star, Original Seal Of Solomon

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Diagram 4
The Six Pointed Mogen Abraham And David

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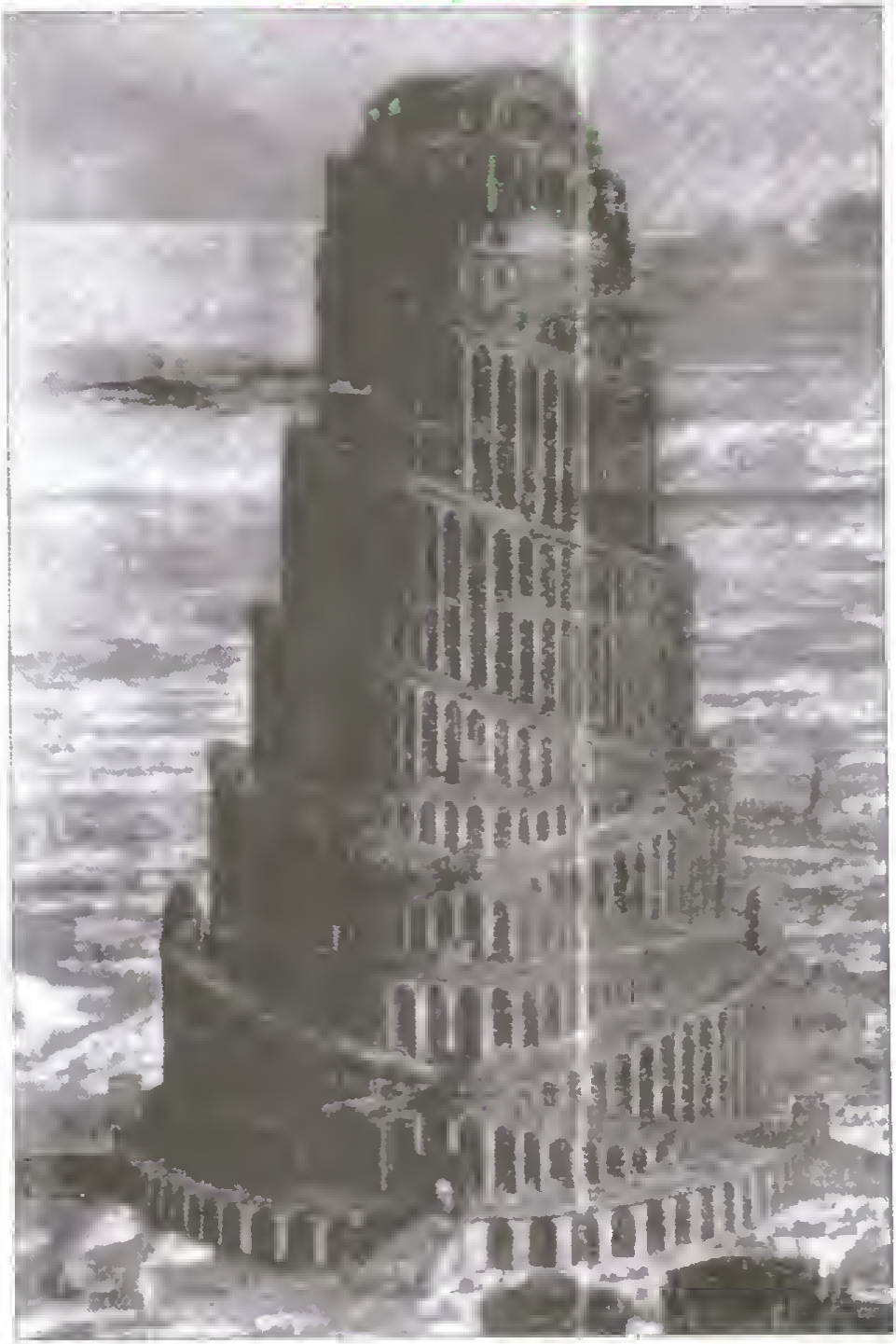

Diagram 5
The Tower Of Babel

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Diagram 6
The Craft That Followed The Children Of Israel

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Diagram 7
The Sun Disk Of Ra With Wings, And The Winged Cherub

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depart wickedly from my Elohe.
22 For all his Mishfawt 'Judgments' were in front of me, and I did not put his Khooqqaw 'Ordinances' away from me.
23 I became Tawmeem 'Complete' in front of him, and I kept myself from my guilt.
24 Therefore A Yahuwa (A Yahuwa Not The Yahuwa) has returned my recompensation according to my being a Zodoqite "with righteousness", and according to the Bore 'Pureness' of my hands in his eyes.
25 With those who are Khawseed 'Chosen' amongst you, you will show yourself merciful to them; and with a Ghibbore "mighty one" who is Tawmeem 'Complete' you will show yourself complete to him;
26 With those who are Bawrar 'Purified' you will show yourself Bawrar 'Purified'; and with those who are Iqqashe 'Preverse', you will show yourself twisted to them.
27 For you will Yawshah 'Save' the Awnee 'Humble' Am 'Nation Of People'; but you will lower their raised eyes.
28 For you will Ore 'Light' my Neer 'Lamp', A Yahuwa (A Yahuwa not the Yahuwa) my Elohe will enlighten my darkness.
29 I have ran through an attack for you; and by my Elohe I have leaped over a wall.
30 As for El, his ways are Tawmeem 'Complete': the Imraw 'Utterances' of A Yahuwa (A Yahuwa Not The Yahuwa) is smeltering fire: he is a Mogan 'Shield' to all those who put their Khawsaw 'Trust' in him.
31 For who is Eloha none beside A Yahuwa (A Yahuwa not the Yahuwa)? Or who

is Tsoor 'Rock' Zoolaw 'Putting Aside' our Elohinu?

32 It is El that girds me with Khahyil 'Vigorous Strength', and makes my way Tawmeem 'Complete'.

33 He sets my feet to resemble a deer's feet, and stands me up upon Bammaw 'High Places'.

A Yahuwa Taught My Hands To Do Battle

34 He Lawmad 'Taught' my hands to do Milkhawmaw 'Battle', so that a bow of brass is pressed down by my arms.

35 You have also given me the Mogan 'Shield' of Yehshah 'Salvation': and you have Sawad 'Strengthened' me with your right hand, and your Anwaw 'Humility' has made me become greater than I am.

36 You have enlarged my pace under me, so that my ankles do not slip.

37 I have pursued my enemies, and overtaken them: neither did I return until they were all ruined.

38 I have severely wounded them so that they were not able to overcome enough to rise up: they have fell under my feet.

39 For you have girded me with Khahyil 'Vigorous Strength' to the Milkhawmaw 'Battle': you have made them that rise up against me to Kawrah 'Kneel' under me.

40 You have also given me the necks of my enemies; that I might put an end to them that hate me.

41 They cried out loud for help, but there was not one found to Yawshah 'Save' them: even to A Yahuwa (A Yahuwa not the Yahuwa), for he did not answer them.

42 Then I beat them very fine and small as the Awfawr 'Dust' in front of the Rooakh 'Soul Of The Wind': but I did not empty them out as the clay outside.

43 You have made me escape from the Reeb 'Strife' (controversy) amongst the Am 'Nation Of People'; and you put me as the head of the Goee 'Gentile Nation', a Am 'Nation Of People' who I do not know will Awbad 'Slave' me.

44 As soon as the Shaymah 'News' come to their ears about me, they will obey my words: the sons of the Naykawr 'Foreigners' will not deny themselves against me.

45 The sons of Naykawr 'Foreigners' will Nawbale 'Fall Away', and they will be shaken from fear out of their fortified places.

46 A Yahuwa (A Yahuwa Not The Yahuwa) still Khahee 'Lives'; and may my rock be blessed; and let Eluwhe of my salvation be exalted.

47 It is EL that avenges me, and speaks to the Am 'Nation Of People' under me.

48 He has caused me to escape from amongst my enemies: you lifted me up above those that rise up against me: and you have caused me to escape from the violent male living beings.

49 O A Yahuwa (A Yahuwa not the Yahuwa), I will give praise to you among the Goee 'Gentile Nations', and Zawmar 'Sing Praises' to your name.

50 He gives great Yeshooaw 'Salvation' to his Mehlek 'Ruler', and does Khehsed 'Kindness' for his Mawsheeakh "anointed Messiah" to David "the beloved", and to his Zehrah

'Seed' for ever and for Owlam "everlasting".

Chapter Nineteen

The Glory Of El

19 To the conductor of the musician a song of David "the beloved", the Shawmahyim 'Skies' counts the glory of El and the (asteroid belt) Rawqeeah 'Firmament' makes it known of the doings of his hands.

2 Day to day he gushes forth his speeches, and shadow hours to shadow hours he Khawwah 'Breathes Out' and shows his Dahath 'Knowledge'.

3 There is no utterance or speech, where their voice is not heard.

4 Their measuring line has gone forth throughout all the parts of the Planet Earth, and their speeches to the end of the Taybale 'World'. In them he has set a Ohel 'Tabernacle' for the sun.

5 Which is as a Khawthawn 'Son-In-Law' comes forth out of his canopy, and displays his joy as a Ghibbore "mighty one" to run a path.

6 His going forth is from the end of the skies, and his circuit to the ends of it: and there is nothing that is concealed from the heat of the sun.

7 The Torah law of A Yahuwa (A Yahuwa Not The Yahuwa) is Tawmam 'Complete', which returns the Nehfesh 'Spirit': and the Aydooth 'Testimony' of A Yahuwa is Awman 'Faithful', making the Fethee 'Simple' become Khawkam 'Wise'.

8 The Fiqqood 'Precepts' of A Yahuwa (A Yahuwa Not The Yahuwa) are Yawshawr

'Upright', giving glad tidings to the heart: the Mitswaw 'Commandment' of A Yahuwa is Bar 'Pure', enlightening the eyes.

9 The fear of A Yahuwa (A Yahuwa not the Yahuwa) is Tawhore 'Clean', which stands for ever: the Mishfawt 'Judgments' of A Yahuwa are Ehmeth 'True' as a Zodoqite "in righteous" altogether.

10 They are to be desired more than gold, and much more than Fawz 'Pure Refined Gold': also sweeter than honey and the honeycomb.

11 Moreover by them, your Ehbed 'Slaves' are warned: and in keeping of them there are many consequences.

12 Who can Bene 'Overstand' his errors? Clear me from concealed faults.

13 Keep your Ehbed 'Slave' back also from Zade 'Presumptuousness'; let them not have power over me: I will then be complete, and I will be free from many wrong acts.

14 O A Yahuwa Naykawr 'Foreigners', my Tsoor 'Rock', and my rescuer, let the words of my mouth, and my Higgawyone 'Chantings In A Low Voice' from my heart, be pleasurable to you in the presence of your face.

Chapter Twenty

Victory

20 To the conductor of the musician, a song of David "the beloved". A Yahuwa (A Yahuwa Not The Yahuwa) will answer you in the day of trouble; and the name of the Elohe of Jacob "supplanter" is too high for you.

2 A Yahuwa, sends help from the Kodesh "holy sanctuary", and Sawad 'Strengthens' us out of Zion "set up fortress".
3 Remember all your Minkhaw 'Meat Offerings' and pronounce your blood Olaw 'Burnt Offerings', fat of the feast: Selah: "fall down and pray."
4 Give according to your own heart's desire, and fulfill all your Aytsaw 'Counsels'.
5 We will shout for joy in your Yeshooaw 'Salvation', and in the name of our Elohinu we will set up our banners: A Yahuwa (A Yahuwa not the Yahuwa) will fulfill all of your petitions.
6 Now I know that A Yahuwa (A Yahuwa not the Yahuwa) saves his Mawsheeakh "anointed Messiah", he will answer him from his Kodesh 'holy' skies with the Yehshah 'Saving' Ghibbore "mighty one" of his right hand.
7 Some of them put their trust in chariots, and some put their trust in horses: but we will Zawkar 'Remember' the name of A Yahuwa (A Yahuwa not the Yahuwa) Elohinu "our Eloh".
8 They are Kawrah 'Knelt' down and Nawfal 'Fallen': but we are risen, and Ood 'Sternly Warned'.
9 Yawshah 'Save', A Yahuwa (A Yahuwa not the Yahuwa): let the Mehlek 'Ruler' answer us the day we call.

Chapter Twenty-One

I Praise You

21 To the conductor of the musician, a song of David, "the beloved." O A Yahuwa; the ruler will give a glad declaration in your

strength; and in your Yeshooaw 'Salvation' how greatly will he exult!

2 You have given him his heart's Tahawaw 'Desire', and have not withheld the request of his speech. Selah: "fall down and pray."

3 For you confronted him with Berawkaw 'Blessings' of Tobe 'Agreeableness': and you placed a Atawraw 'Crown' of Fawz 'Pure Refined Gold' on his head.

4 He asked Khahee 'Life' of you, and you gave it to him, even the length of your days for Owlam, "everlasting" and ever.

5 His glory is great in your Yeshooaw 'Salvation': you have set upon him Hode 'Splendor' and Hawdawr 'Honor'.

6 For you have placed him most Blessed for ever: you have made him exceedingly joyous with the presence of your face.

7 For the Mehlek 'Ruler' Bawtakh 'Trusted' in A Yahuwa, and through the kindness of Elyown "Most High" he will not be shaken.

8 Your hand will find out all of your enemies: your right hand will find out those that hate you.

9 You will place them as a flammable oven in the time of the presence of your face: A Yahuwa (A Yahuwa Not The Yahuwa) will swallow them up in his wrath, and the flame will eat them.

10 Their fruit will you vanish from the part of the Planet Earth, and their yielding seed from among the children of Adamites "earthlings."

11 For they stretched out disagreeableness against you: and they plotted mischievous Mezimmaw 'Thoughts', which they are not able to overcome to perform.

12 Therefore you will make

them turn their shoulders, when you will establish your arrows upon your strings against their face.
13 A Yahuwa (A Yahuwa not the Yahuwa), become Room 'Exalted' in your own Oze 'Strength': so we will sing, and sing praises to your Ghibbore "mighty one".

Chapter Twenty-Two

David's Crucifixion

Many Christians Claim That Verses Of Psalms Were Written By Jesus, Yet How Can A Man Be At His Point Of Death, And Think About Quoting Quotes Of Someone Else? Or Are You Saying That When Jesus Came Into The World, He Was Prophesied To Say The Same Statement Of David's Crucifixion As Mentioned In Psalms 22:1, When David States: ". .My God (El), My God (El), Why Has Thou Awzab (Forsaken) Me?".... It Is The Same Statement That Jesus So-Called States On The Cross In Matthew 27:46, Where He States: "...Eli, Eli, Lama (Why) Sabachthani (Forsaken Me)? That Is To Say My God (Thehos), My God (Thehos), Why Hast Thou Forsaken (Engkatalipo) Me?" The Story Of Jesus' Crucifixion As Fabricated By Christians Was A Replica Of The True Story Of David's Crucifixion. Now David Was Crucified (Mark 2:25) Because He Was A Tyrant, Which Caused Him To Lose The Respect Of His People; He Danced In The Streets Naked (2Samuel 6:14-16); Got Uriah, Bathsheba's Husband Killed (2Samuel 12:9), And Of His Intense

Homosexual Involvement With Saul's Son Jonathan (1Samuel 20:41) Where It States: "...They Cried Together And They Kissed One Another...". *David's Downfall Was Disobeying The Commandment Of Yahuwa Given To Abraham And His Seed Not To Marry The Daughters Of The Canaanites In Genesis 24:3 And Marrying Bathsheba, A Canaanite, Daughter Of Eliam, Which Resulted In Solomon Being A Mulatto, Or As They Describe Him In Song Of Solomon 5:14, As Having A Complexion Which Is Clear To Be Ivory. And His Hair In The Song Of Solomon 5:11 Is Black But Like That Of A Raven Which Would Be Straight Hair, Not Woolly. They Refer To Him Back In Song Of Solomon 5:10 As White (Tsakh) And Ruddy (Awdome), Which Means 'Reddish'. Eliam The Father Of Bathsheba Was A Gilonite, From The Children Of Heth As Mentioned In Genesis 23:5, Who Were From The Canaanite Tribes That Lived In And Around Hebron. David Committed Adultery With Bathsheba And Sent Her Husband Uriah To The Front Line To Be Killed (2Samuel 11:14-15). Now David Was Crucified, And Make Note Of The Similarity In Jesus' So Called Crucifixion, And By The Way The Concept For Crucifixion Was Taken From The Egyptians By The Romans As Mentioned In Elis Holy Qur'aan 45:71 Where The Pharaoh States:* "And I Will Have You Crucified On Trunks Of Palm Trees". *David Was Also Crucified On A Tree As The Custom Of The Israelites According To Deuteronomy 21:22-23*

Which States That A Man That Has Committed A Sin And Is Hung (Tawlaw) On A Tree (Ates- עץ), Is Cursed Of Eloheem. And This Aramic (Hebrew) Word For Tree (Ates Or Atsa- עץ) Is The Same Word Used In Genesis 2:9 For The Tree (Ates- עץ) Of Good (Tobe) And Evil (Rah) Which Qadmon And Nekayhaw Partook Of. The Ashuric Syriac (Arabic) Word Is 'Asaa (عصا) Meaning 'Stick', And We Know That Jesus Was Not Cursed For What He Did As It States In John 19:4 And Luke 23:14, But David Was Accursed For What He Did.

David Was Crucified At 12:00 Noon On The Sabbath, And Jesus Was Supposedly Crucified At The Sixth Hour (John 19:14). In Psalms 22:16, It States: "...They Pierced (Qawraw) My Hands (Yawd) And My Feet (Rehgel)...". *This Would Also Apply To Jesus As Mentioned In John 19:37 Where It States: "And Again Another Scripture Saith, They Shall Look On Him Whom They Pierced." And As You Can See It's Even Clearer In Psalms Than It Is In John, Because They Literally Declare They Pierced My Hands And My Feet, Rather Than Just They Pierced Him, While Christians Proudly Parade The Crucifixion Of A Man Pierced In His Hands And His Feet. So If You Didn't Have That Psalms 22:16, How Would The Artist Have Decided Where He Was Pierced? In Psalms 22:18 It States:* "They Part My Garments Amongst Them, And Cast Lots Upon My Vesture." *And It Is Also Supposedly Of Jesus In Matthew 27:35 Where It States:* "...And Parted His

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Figure 28
Jonathan Son Of Saul

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Figure 29
Bathsheba Daughter Of Eliam

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Figure 30
Eliam, Father Of Bathsheba

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Figure 31
Judas

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Figure 32
Judas Crucified In Place Of Jesus

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Diagram 8

The Land Of Jerusalem

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Diagram 9
The Land Of Israel

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Figure 33
Uriah Former Husband Of Bathsheba

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Garments, Casting Lots: ...They Parted My Garments Among Them, And Upon My Vesture Did They Cast Lots." You Can See Clearly That This Was Taken From Psalms. *With The Last Breath, David Said "I Thirst", And Jesus Said In John 19:28:* "...I Thirst". *In Psalms 69:21, David Was Given Vinegar Where It States:* "They Gave Me Also Gall (Rowsh) For My Meat (Bawrooth); And In My Thirst They Gave Me Vinegar (Khomets) To Drink"; *Which Is Exactly What They Copied And Said That Jesus Said In Matthew 27:34 Where It States:* "They Gave Him Vinegar (Ozos) To Drink Mingled With Gall (Kholay):...". *The Above Quotes In The New Testament Are Taken Directly From The Psalms. It Is Clear That The Christian Crucifixion Story Was Really The Crucifixion Of David. The Soma Drink Given To David Enabled A Death Like State For Several Days And To Awaken Afterwards Into An Exhilarated State That Lasted A Few More Days. After David Was Given The Soma, They Assumed That He Was Dead, So They Did Not Break His Legs. This Is Also Mentioned About Jesus In John 19:33 Where It States:* "But When They Came To Jesus, And Saw That He Was Dead Already, They Brake Not His Legs." *David Was Pierced In His Side By Noosoo With A Hasta As Mentioned In Psalms 22:14* "I Am Poured Out Like Water". *Which Is Exactly The Same Adopted Story Of Jesus In John 19:34, Where It Says:* "But One Of The Soldiers With A Spear Pierced His Side, And Forthwith Came There

Out Blood And Water". Thus, The Point Remains That This Is Not A Recording Of Jesus' So-Called Crucifixion, But The Actual Crucifixion Of David After He Committed His Homo-Sexual Act With Saul's Son Jonathan As Found In 1 Samuel 20:41, In Fact Jesus Was Not Crucified, But Another Was In His Place, Judas (Refer To Scroll #52 Was Christ Really Crucified, 360 Questions To Ask Christians).

My El, My El, Why Has Thou Left Me?

22 To the conductor of the musician on the Aijeleth "deer" of Shakhar "the dawn, the evil one", song of David "the beloved". My El, my El, why have you Awzab 'Left' me? Why are you so far off from saving me, and from the words of my roaring?

2 O my Eloh, I cry in the daytime, but you do not answer me; and in the shadow hour season, and I am not silent.

3 But you are Kodesh holy, O you that dwell in the praises of Israel "Jacob".

4 Our fathers Bawtakh 'Trusted' in you: they Bawtakh 'Trusted', and you caused them to escape their misery.

5 They cried out to you, and were able to slip away: they trusted in you, and were not ashamed.

6 But I am a maggot, and not a male living being; a disgrace of the Adamites "earthlings", and despised amongst the Am 'Nation Of People'.

7 All they that see me laugh at me to mock me: they Fawtoor 'Open' their Sawfaw 'Lips' to talk about me, and they shake their

heads, saying,
8 He Gawlal 'Rolled' on A Yahuwa (A Yahuwa Not The Yahuwa) that he would cause him to escape: seeing he delighted in him, let him Nawtsal 'Deliver' him.
9 For it is you that burst me forth out of the Behten 'Belly': you made me Bawtakh 'Trust' when I was upon my mothers Shad 'Breast' (also another word used for demon).
10 I was thrown upon you from the Rekhem 'Womb': for you are my El from my mother's Behten 'Belly'.
11 Do not be far from me, for trouble is near; for there is no one to Awzar 'Help' me.
12 Many Far 'Young Bulls' have surrounded me: strong bulls of Bashan "fruitful- a district east of Jordan" have encircled me.
13 Their mouths parted open on me, as a lion Shawag 'Roaring' and Tawraf 'Tearing'.
14 I am Shawfaq 'Poured' out like water "they stab me", and all of my Eh'tsem 'Bones' are Fawrad 'Separated', out of its joints. My heart is like wax; and it is melted in the middle of my Mayaw 'Bowels'.
15 My human Koakh 'Strength' is Yawbashe 'Dried Up' like an earthen vessel; and my Lawshone 'Tongue' Dawbaq 'Cleaves' to my Malqoakh 'Jaws'; and you have put me into the Awfawr 'Dust' of Mawweth 'Death'.
16 For Kehleb 'Dogs' have Sawbab 'Surrounded' me: and the congregation of the Rawah 'Disagreeable Ones' have compassed me: they Kawraw 'Dug' holes into my Yawd 'Hands' and my Rehgel 'Feet' "crucified me".
17 I can Sawfar 'Count' all my Eh'tsem 'Bones': they look and stare at me "as I

hang on the cross".
18 They Khawlak 'Divided' my Behged 'Garments' amongst them, and cast Gorawl 'Lots' on my Leboosh 'Clothes'.
19 Do not be far from me, O A Yahuwa (A Yahuwa not the Yahuwa): O my Ehyawlooth 'Fortitude', hasten to Ezraw 'Help' me.
20 Nawtsal 'Deliver' my Nehfesh 'Spirit' from the Khehreb 'Sword'; and my only one from the power of the Yawd 'Hands' of the Kehleb 'Dog'.
21 Yawshah 'Save' me from the Aree 'Young Lion's' mouth: for you have Awnaw 'Answered' me from the Qehren 'Horns' of the Rehame 'Unicorns'.
22 I will Sawfar 'Count' your Shame 'Name' to my Awkh 'Brothers': in the middle of the Qawhawl 'Congregation' I will Hawlal 'Praise' you.
23 You that Yawray 'Fear' A Yahuwa (A Yahuwa not the Yahuwa), Hawlal 'Praise' him; all you that are from the Zehrah 'Yielding Seed' of Jacob "supplanter", Kawbad 'Honor' him; and Goor 'Sojourn' with him, all you that are from the Zehrah 'Yielding Seed' of Israel that is Jacob's children "ascend to El".
24 For he has not despised nor made the poorest of the poor abominable; neither has he Sawthar 'Concealed' his face from him; but when he Shawwah 'Cried Out' to him for help, he heard.
25 My Tehhillaw 'Praise' will be of you in the Rab 'Great' Qawhawl 'Congregation': I will make my Islaamic peaceful Nehder 'Vows' in front of them that Yawray 'Fear' him.
26 The Awnaww 'Humble' will eat and be satisfied: they will Hawlal 'Praise' A Yahuwa (A Yahuwa not the

Yahuwa) that seek him: your heart will live for ever.
27 All the ends of the Planet Earth will Zawkar 'Remember' and return to A Yahuwa: and all the blood relatives of the Goee 'Gentile Nations' will Shawkhaw 'Prostrate' in prayer in front of you.
28 For the Melookaw 'Kingdom' is A Yahuwa's (A Yahuwa not the Yahuwa): and he is the one who has Mawshal 'Power' over the Goee 'Gentile Nations'.
29 All of them that are fat upon the parts of the Planet Earth will eat and Shawkhaw 'Prostrate' in prayer: and all of them that descends to the Awfawr 'Dust' of the ground will Kawrah 'Kneel' in front of him: and no one can keep his own Nehfesh 'Spirit' alive.
30 A Zehrah 'Yielding Seed' will Awbad 'Serve' him; it will be accounted to the Adonai "master" for a Dore 'Generation'.
31 They will come, and they will make his living as a Zodoqites "in righteousness" known to a Am 'Nation Of People' that will be Yawlad 'Given Birth' to, that he has done this.

Chapter Twenty-Three

A Yahuwa (Tammuz) Is Our Shepherd

23 A song of David "the beloved". A Yahuwa (Tammuz) is my Rawaw 'Shepherd'; And I have all that I Khawsare 'Need', (as you and the Anunnaqi declare):
2 He lets me Rawbat 'Lie Down' in the Dehsheh 'Green Grass' Nawaw 'Pastures': and Nawhal 'Leads' me to Menookhaw

'Quiet Pools' of (fresh) Mahyim 'Water'.
3 He Shoob 'Returns' my Nehfesh 'Spirit' (gives it new strength), he Nawkhaw 'Guides' me in the right Mahgawl 'Path' as a Zodoqite "in righteousness" as he has promised for his name's sake.
4 Even if I walk through the Gahee 'Valley' of the Tsalmaweth 'Shadow Of Death', I will not be Yawray 'Afraid' of Rah 'Disagreeable', because you are with me. Your Shaybet 'Flail's Rod' and your Mishaynaw 'Waas', Nawkham 'Comforts' me; (it protects me from disagreeableness).
5 You Awrak 'Prepare' a Shoolkawn 'Table' for me where all my enemies (can see you welcome me, as an honored guest upon your ship); you Dawshane 'Anoint' my Roshe 'Head' with Shehmen 'Oil' and fill my Koce 'Cup' to the brim.
6 I know that your Tobe 'Agreeableness' and Khehsed 'Kindness' will be with me all of the days of my Khahee 'Life', and I will Yawshab 'Dwell' in the Bahyith 'House' of A Yahuwa (A Yahuwa not the Yahuwa) for the length of my days (as long as I exist).

Chapter Twenty-Four

The Ruler Of Glory

24 A song of David "the beloved". The Planet Earth is A Yahuwa's (A Yahuwa not the Yahuwa) and the Melo 'Fullness' of it; the Taybale 'World', and those who dwell in it.
2 For he has Yawsad 'Founded' it upon the seas, and Koon 'Established' it upon the rivers.
3 Who will Awlaw 'Ascend'

into Har "the mountain" of A Yahuwa? Or who will Qoom 'Rise Up' in his Kodesh 'Holy' Mawqome 'Place'?

4 He who has not committed a crime with the palms of his hands, and has a Bar 'Pure' heart; who has not lifted up his Nehfesh 'Spirit' to Shaww 'Falschood', nor Shawbah 'Sworn' Meermaw 'Deceitfully'.

5 He will lift up the Berawkaw 'Blessing' from A Yahuwa (A Yahuwa not the Yahuwa), and become as a Zodoqite "in righteousness" from the Elohe of his salvation.

6 This is the generation of them that seeks him, that looks for your face, O Jacob "supplanter". Selah: "fall down and pray".

7 O you gates, lift up your heads; and lift up you Owlam "everlasting" openings; and the Mehlek 'Ruler' of Kawbode 'Glory' will come in.

8 Who is this Mehlek 'Ruler' of Kawbode 'Glory'? A Yahuwa (A Yahuwa not the Yahuwa) strong and a Ghibbore "mighty one", A Yahuwa a Ghibbore "mighty one" in Milkhawmaw 'Battle'.

9 O you gates, lift up your heads; and lift up you Owlam "everlasting" openings; and the Mehlek 'Ruler' of Kawbode 'Glory' will come in.

10 Who is this Mehlek 'Ruler' of Kawbode 'Glory'? A Yahuwa (A Yahuwa not the Yahuwa) of the Tsawbaw 'Heavenly Hosts', he is the Mehlek 'Ruler' of Kawbode 'Glory'. Selah: "fall down and pray".

Chapter Twenty-Five

O A Yahuwa, Guide Me

25 A song of David "the beloved". O A Yahuwa (A Yahuwa not the Yahuwa), to you, do I lift up my Nehfesh 'Spirit'.

2 O my Elohe, in you do I put my Bawtakh 'Trust': let me not be Boosh 'Ashamed', and let not my Oyabe 'Enemies' become Awlats 'Proud' over me.

3 Yea, let none that wait on you be Boosh 'Ashamed': let them that acts deceitfully without any cause be ashamed.

4 Let me know your Dehrek 'Ways', O A Yahuwa; Lawmad 'Teach' me your Orakh 'Paths'.

5 Dawrak 'Bend' me and Lawmad 'Teach' me in your Ehmeth 'Truth': for you are the Elohe of my salvation; on you do I wait all the days.

6 Zawkar 'Remember', O A Yahuwa (not the Yahuwa), your Rakham 'Mercies' and your Khehsed 'Kindness'; for they have been the Owlam "everlasting" of old.

7 Do not remember the having gone wrongs, nor the wrongs of my Nawoor 'Earlier Childhood Life': but according to your Khehsed 'Kindness' remember me for your Toob 'Agreeableness' sake, O A Yahuwa (A Yahuwa not the Yahuwa).

8 A Yahuwa (A Yahuwa not the Yahuwa) is Yawshawr 'Upright' and Toob 'Agreeable': therefore will he cast those who have gone wrong in the way of agreeableness.

9 He will Dawrak 'Bend' the ways of the Awnaww 'Humble' to his Mishfawt 'Judgment': and he also will Lawmad 'Teach' the Awnaww 'Humble' of his way of life.

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10 All the paths of A Yahuwa (A Yahuwa not the Yahuwa) are Khehsed 'Kindness' and Ehmeth 'Truth', such as keeping all his Bereeth 'Covenants' and all his Aydaw 'Testimonies'.

11 O A Yahuwa (A Yahuwa not the Yahuwa), for your name's sake, please Sawlakh 'Forgive' my iniquities; for it is too much.

12 What Eesh 'Male Living Being' is he that Yawray 'Fears' A Yahuwa (A Yahuwa not the Yahuwa)? A Yahuwa will cast him in the way that he Bawkhar 'Chooses'.

13 His Nehfesh 'Spirit' will pass the shadow hour in Tobe 'Agreeableness'; and his Zehrah 'Yielding Seed' will inherit the Planet Earth.

14 The Sode 'Secret Counsel' of A Yahuwa (A Yahuwa not the Yahuwa) is with those that Yawray 'Fear' him; and he will let those that Yawray 'Fear' him know of his Bereeth 'Covenant'.

15 My eyes are always complete towards A Yahuwa (A Yahuwa not the Yahuwa); for he will bring my feet forth out of the net.

16 Turn to me, and have Khawnan 'Mercy' upon me; for I am alone and Awnee 'Poor'.

17 The troubles of my heart have become too great: O A Yahuwa, bring me out of my distresses.

18 Look upon my troubles and my sufferings; and lift me of all my having gone wrong.

19 See my enemies; for there are many of them; and their hatred for me is a Khawmawce 'Violent' hatred.

20 O keep my Nehfesh 'Spirit' and Nawtsal 'Deliver' me: let me not be put to Boosh 'Shame'; for I

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put my trust in you.
21 Let Tome 'Completeness' and uprightness keep me; for I wait on you.
22 O Eloheem, Fawdaw 'Redeem' Israel, children of Jacob, out of all his Tsawraw 'Troubles'.

Chapter Twenty-Six

I Will Bless A Yahuwa

26 A song of David "the beloved". O A Yahuwa (A Yahuwa not the Yahuwa), shawfat 'judge' me; for I have walked in my Tome 'Completeness': A Yahuwa (A Yahuwa not the Yahuwa), I have put my Bawtakh 'Trust' in you, so I will not Mawad 'Slip'.
2 O A Yahuwa (A Yahuwa not the Yahuwa), Bawkhan 'Test' me, and prove me; try my Kilyaw 'Kidneys' and my Labe 'Heart'.
3 For your kindness is in front of my eyes: and I have walked in your truth.
4 I have not sat with persons who speak falsely, neither will I come and sit with Awlam 'Dissemblers'.
5 I have hated the Qawhawl 'Congregation' of those who do disagreeable acts; and will not sit with the wicked.
6 O A Yahuwa (A Yahuwa not the Yahuwa), I will Rawkhats 'Wash' the palms of my hands Niqqawyone 'Free From Guilt': I will also surround your altar.
7 That I may hear well the voice of Todaw 'Thanksgiving', and count all your beautiful doings.
8 A Yahuwa (A Yahuwa not the Yahuwa), I have Awhab 'Loved' the Mawohn 'Habitation' of your Bahyith 'House', and the place where your Kawbode 'Glory' is.
9 Do not gather my

Nehfesh 'Spirit' with those who have gone wrong, nor gather my Khahee 'Life' with the life of bloody Enosites:
10 In whose Yawd 'Hands' is mischief, and their right hand is full of bribery gifts.
11 But as for me, I will walk in my Tome 'Completeness': Fawdaw 'Redeem' me, and be Khawnan 'Merciful' to me.
12 My foot stands Meeshore 'Upright': I will Bawrak 'Bless' A Yahuwa in the Maqhale 'Assembly'.

Chapter Twenty-Seven

I Fear You

27 A song of David "the beloved". A Yahuwa (A Yahuwa not the Yahuwa) is my Ore 'Light' and my Yehshah 'Salvation'; who I will always be Yawray 'Afraid' of? A Yahuwa is the Mawoze 'Stronghold' of my life; whom will I Fawkkad 'Fear'?
2 When the disagreeable ones, even my troubles and my enemies, came near me to eat up my Bawsawr 'Flesh And Skin', they Kawshal 'Stumbled' and Nawfal 'Fell'.
3 Though an army should encamp against me, my heart will not Yawray 'Fear': though battle should rise against me, in this I will put my Bawtakh 'Trust'.
4 There is one thing I have asked of you A Yahuwa (A Yahuwa not the Yahuwa), that I will seek after; it is, that I may dwell in the Bahyith 'House' of A Yahuwa all the days of my Khahee 'Life', to behold the Noam 'Pleasantness' of A Yahuwa, and to enquire in his Haykawl 'Tabernacle'.
5 For in the days that Rah

'Disagreeableness' is surrounding me, he will hide me in his Succoth "place of booth": in the Saythar 'Secret Hiding Place' of his Ohel 'Tent', he will Sawthar 'Conceal' me away from my enemies; he will raise me up upon a rock.

6 And now he will exalt my head above my enemies which surround me: so therefore, I will Zawbakh 'Sacrifice' Zehbakh 'Sacrifices' in his Ohel 'Tabernacle' shouting for joy; I will sing, yea, I will Zawmar 'Sing Praises' to A Yahuwa (A Yahuwa not the Yahuwa).

7 O A Yahuwa (A Yahuwa not the Yahuwa), hear me, when I call out to you with my voice: have Khawnan 'Mercy' also upon me, and answer me.

8 When you said:, "O David "the beloved" Bawqash 'Seek' my Fawneem 'Face' (A Yahuwa has a physical face)"; my heart responded to you, A Yahuwa (A Yahuwa not the Yahuwa), I will Bawqash 'Seek' your Fawneem 'Face'.

9 Do not Sawthar 'Conceal' your Fawneem 'Face' far from me; and do not stretch your Ehbed 'Slave' away from me in his wrath: you have been my Ezraw 'Help'; do not desert nor leave me, O Elohe of my Yehshah 'Salvation'.

10 When my father "Jesse" and my mother "Hilmah" leaves me, then A Yahuwa (A Yahuwa not the Yahuwa) will gather me up.

11 O A Yahuwa (A Yahuwa not the Yahuwa), cast me into your way, and Nawkhaw 'Guide' (lead) me in the path of Meeshore 'Uprightness', because of my enemies.

12 Do not give me over to the Nehfesh 'Spirits' of those who cause trouble: for

false witnesses have risen and breathes out violence against me.

13 I had fainted, unless I had faith to see the Tobe 'Agreeableness' of A Yahuwa (A Yahuwa not the Yahuwa) in the Planet Earth of the Khahee 'Living'.

14 Wait on A Yahuwa (A Yahuwa not the Yahuwa): Khawzaq 'Strengthen' yourself, and he will make your heart strong: wait, I say, on A Yahuwa.

Chapter Twenty-Eight

Hear My Cry For Help

28 A song of David "the beloved". O A Yahuwa (A Yahuwa not the Yahuwa), my Tsoor 'Rock', I will cry to you, so don't become speechless to me: for if you are silent to me, I will become like those that descends into the dry well.

2 Hear the voice of my Takhanoon 'Supplications', when I cry out loud for help to you, and when I lift up my Yawd 'Hands' toward your Kodesh 'Holy' Debeer 'Oracle' (the holy of holies where the ark is kept).

3 Do not draw me away with the wicked, and with the doers of iniquity, which speak Shawlome 'Peace' "Al Islaam" to their friends, but in their hearts are Rah 'Disagreeable'.

4 Give back to them according to their deeds, and according to the disagreeableness of their deeds: give to them after the work of their hands; and return to them their dealings.

5 Because they do not Bene 'Overstand' the doings of A Yahuwa (A Yahuwa not the Yahuwa), nor the works of his hands, he will

overthrow them, and not build them up.
6 Bawrak 'Blessed' be A Yahuwa (A Yahuwa not the Yahuwa), because he has heard the voice of my Takhanoon 'Supplications'.
7 A Yahuwa (A Yahuwa not the Yahuwa) is my Oze 'Strength' and my Mogan 'Shield'; my heart Bawtakh 'Trusts' in him: he Awzar 'Helped' me, therefore my heart is greatly triumphed; and I will praise him with my song.

A Yahuwa Is The Stronghold Of His Messiah

8 A Yahuwa (A Yahuwa not the Yahuwa) is their strength, and the Yeshooaw 'Salvation' Mawoze 'Stronghold' of his Mawsheeakh "Anointed Messiah".
9 Save your Am 'Nation Of People', and Bawrak 'Bless' your Nakhalaw 'Possessions': also, feed them, and lift them up for Owlam "everlasting".

Chapter Twenty-Nine

The Voice Of A Yahuwa

29 A song of David "the beloved". Give to A Yahuwa, O you sons of El, give to A Yahuwa (A Yahuwa not the Yahuwa) Kawbode 'Glory' and Oze 'Strength'.
2 Give to A Yahuwa (A Yahuwa not the Yahuwa) the glory due to his name; Shawkhaw 'Bow Down' (in prayer) to A Yahuwa in the Kawbode 'Honor' of Kodesh 'Holiness'.
3 The voice of A Yahuwa is moving upon the Mahyim 'Waters': the El of Kawbode 'Glory' Rawam 'Thunders': A Yahuwa is moving upon Rab 'Many' Mahyim

'Waters'.
4 The voice of A Yahuwa is full of Koakh 'Strength'; the voice of A Yahuwa is full of honor.
5 The voice of A Yahuwa (A Yahuwa not the Yahuwa) breaks the cedar trees; yea, A Yahuwa, breaks the cedar trees of Lebanon.
6 He also makes them to skip like a calf; Lebanon "whiteness" and Sirion "breastplate" like a young Rehame 'Wild-Ox'.
7 The voice of A Yahuwa (A Yahuwa not the Yahuwa) divides the Lehawbaw 'Flames' of Aysh 'Fire'.
8 The voice of A Yahuwa (A Yahuwa not the Yahuwa) twists the wilderness; A Yahuwa twists the wilderness of Kodesh "the holy place- a city in the south of Judah".
9 The voice of A Yahuwa makes the deer to twist, and strips the forest bare and in his Haykaw 'Tabernacle' everyon speaks of his Kawbod 'Glory'.
10 A Yahuwa (A Yahuw not the Yahuwa) Yawshal 'Sits' upon the Mabboo 'Flood'; yea, A Yahuwa, sit as the Mehlek 'Ruler' fo Owlam "everlasting".
11 A Yahuwa will give Oz 'Strength' to his An 'Nation Of People'; and A Yahuwa will Bawrakl 'Bless' his Am 'Nation O People' with Shawlom 'Peace' "Al Islaam".

Chapter Thirty

Sing Praises To A Yahuwa

30 A song and song at th Khanookkaw 'Dedication of the house of David "th beloved". O A Yahuwa (A

Yahuwa not the Yahuwa), I will exalt you; for you have drawn me up, and have not made my enemies give a glad declaration over me.

2 O A Yahuwa (A Yahuwa not the Yahuwa) my Elohe, I cried out for help to you, and you Rawfaw 'Healed' me.

3 O A Yahuwa (A Yahuwa not the Yahuwa), you have caused my Nehfesh 'Spirit' to Awlaw 'Ascend' from Sheol "the underworld": and you kept me alive, so I could not Yawrad 'Descend' into the dry well.

4 Zawmar 'Sing praises' to A Yahuwa (A Yahuwa not the Yahuwa), O you who are of his Khawseed 'Chosen Ones', and give praise at the Zayker 'Remembrance' of his Kodesh 'Holiness'.

5 For his wrath endures for but a moment; and in his Rawtsone 'Pleasure' is Khahee 'Life': although weeping may lodge for a Ehreb 'Dusk Period', but in the Boqer 'Beginning Of A New Day' comes ringing cries.

6 And in my Shehleq 'Tranquillity' I said, "I will never be Owlam "everlasting" shaken".

7 A Yahuwa (A Yahuwa not the Yahuwa), by your pleasure you have made my Har "mountain" to stand strong: and I was terrified because you Sawthar 'Concealed' your Fawneem 'Face' from me.

8 O A Yahuwa (A Yahuwa not the Yahuwa), I cried to you; and to A Yahuwa I showed mercy,

9 What Behtsah 'Profit' is there in my Dawm 'Blood', when I descend to the Shakhath 'Pit'? Will the Awfawr 'Dust' Yawdaw 'Praise' you? Will it make it known of your Ehmeth 'Truth'?

10 O A Yahuwa, hear me,

and have mercy on me: A Yahuwa, please be my Awzar 'Helper'.
11 You have overturned my Misfade 'Lamentation' into Mawkhole 'Dancing': and you have opened my Saq 'Sackcloth', and Awzar 'Girded' me with joy;
12 To the end that my glory may Zawmar 'Sing Praises' to you, and not be silent. O A Yahuwa my Elohe, I will give Yawdaw 'Praises' to you for Owlam "everlasting".

Chapter Thirty-One

Deliver Me

31 To the conductor of the musician, a song of David "the beloved". O A Yahuwa (A Yahuwa not the Yahuwa), in you do I put my trust; let me not be put to shame for Owlam "everlasting": let me escape as a Zodoqite "in righteousness".
2 Stretch out your ears to me; deliver me hastily: become my strengthened rock, for a house of Mawtsood 'Fortress' to Yawshah 'Save' me.
3 For you are my Sehlah 'Cliff' and my Mawtsood 'Fortress'; therefore for your name's sake Nawkhaw 'Guide' me, and Nawhal 'Lead' me.
4 Bring me forth out of the net that they have hid for me: for you are my Mawoze 'Stronghold'.
5 I put the care of my Rooakh 'Soul' into your hand: for you have Fawdaw 'Redeemed' me, O A Yahuwa El of Ehmeth 'Truth'.
6 I have hated them that keep Shaww 'False' Heh'bel 'Vanities': but I Bawtakh 'Trust' in A Yahuwa (A Yahuwa not the Yahuwa).

7 I will exult and give a glad declaration in your Khehsed 'Kindness' for you have seen my trouble; and you have known my Nehfesh 'Spirit' in distress.
8 And you have not shut me up into the hands of my enemies: you have made my feet stand in a Merkabah "moveable throne".
9 Have Khawnan 'Mercy' on me, O A Yahuwa, for I am in trouble: my eyes, my Nehfesh 'Spirit', and my Beh'ten 'Belly', are heavy with grief.
10 For my Khahee 'Life' and my years are consumed with sorrow, and sighing: my human strength Kawshal 'Stumbles' because of my Awwone 'Iniquity', and my bones are falling away.
11 I was a disgrace amongst all of my enemies, but exceeding among my neighbors, and a dread to those who Yawdah 'Know' me: those who did see me on the outside departed from me.
12 I am Shawkakh 'Forgotten' as a dead man is out of your heart: I am like a vanished vessel.
13 For I have heard the whispering of many: and I was surrounded with fear: while they talked together against me, they plotted to take my Nehfesh 'Spirit' away.
14 But I Bawtakh 'Trusted' in you, O A Yahuwa (A Yahuwa not the Yahuwa): I said, "you are my Elohe".
15 My times are in your Yawd 'Hands': deliver me from the hand of my enemies, and from them that pursue me.
16 Make your Fawneem 'Face' Ore 'Shine' on your Ehbed 'Slave': and Yawshah 'Save' me for your Khehsed 'Kindness' sake.
17 Let me not be put to

shame, O A Yahuwa (A Yahuwa not the Yahuwa); for I have called on you: let the wicked be put to shame, and let them be silent in Sheol "the underworld".

18 Let those who speak falsely, be binded; those who speak bold with pride and Booz 'Contemptuously' against the Zodoqites "the righteous".

19 Oh how great is your Tobe 'Agreeableness', which you have hid for those who Yawray 'Fear' you; and which you have done for them that Khawsaw 'Trust' in you in front of the sons of Adamites "earthlings"!

20 You will Sawthar 'Conceal' them in the Sayther 'Secret Hiding Place' of the presence of your face from the Rokes 'Conspiracies' of male living being: you will keep them hidden in a Succoth "place of booth" from the strife of their tongues.

21 Bawrak 'Blessed' be A Yahuwa (A Yahuwa not the Yahuwa), for he has showed me the Khehsed 'Kindness' of his doings in a Mawtsore 'Seiged' Eer 'City'.

22 For I said in my haste, "I am cut off from in front of your eyes: surely you heard the voice of my Takhanoon 'Supplications' when I cried out to you".

23 O Awhab 'Love' A Yahuwa (A Yahuwa not the Yahuwa), all you Khawseed 'Chosen Ones': for A Yahuwa keeps the Awman 'Faithful', and gives remnant peace "Al Islaam" to the proud doers.

24 Be of good strength, and he will make your heart strong, all you that hope in A Yahuwa (A Yahuwa not the Yahuwa).

Chapter Thirty-Two

Forgiveness

32 A Mashchil "poem of intelligence" song of David "the beloved". Happiness is he whose wrong is lifted, whose gone wrong is covered.

2 Ehsher 'Happiness' is the Adamite "earthlings" to whom A Yahuwa (A Yahuwa not the Yahuwa) does not Kawshab 'Plot' iniquity, and in whose Rooakh 'Soul' there is no treachery.

3 When I kept myself silent, my bones became old through my roaring all day long.

4 For by day and shadow hour your hand was heavy upon me: my Leshad 'Moisture' is overturned into the Kharawbone 'Drought' of summer. Selah: "fall down and pray".

5 I acknowledge the Khattawaw 'Gone Wrong' that I have committed towards you, and I have not Kawsaw 'Covered' my iniquities. I said, "I will confess my wrong to A Yahuwa (A Yahuwa not the Yahuwa); and you Nawsaw 'Lifted' the Awwone 'Iniquities' of my having gone wrong from me. Selah: "fall down and pray".

6 For this, will every one that is Khawseed 'Chosen' Fawlal 'Pronounce Judgment' (pray) to you in a time when you may be found: surely in the Shehtef 'Downpour' (floods) of many waters they will not touch him.

7 You are my Sayther 'Secret Hiding Place'; you will keep me from distress; you will surround me with shouts of escape. Selah: "fall down and pray."

8 I will make you Sawkal 'Intelligent' and cast you in the Dehrek 'Way' which I will allow you to walk: I will give Yawats 'Advice' to you with my eyes.

9 Be you not as the horse,

or as the mule, which have no Bene 'Overstanding': whose trapping must be held in with bridle and halter, unless they come near to you.

10 The Rawshaw 'Wicked' will go through much sufferings: but he that Bawtakh 'Trusted' in A Yahuwa (A Yahuwa not the Yahuwa), he will be Sawbab 'Surrounded' with Khehsed 'Kindness'.

11 Give a glad declaration in A Yahuwa, and exult as a Zodoqite "righteous": and shout for joy, all you that are Yawshawr 'Upright' in heart.

Chapter Thirty-Three

Sing To A Yahuwa

33 O you Zodoqites "the righteous": I David shout for joy in A Yahuwa (A Yahuwa not the Yahuwa), for his praise is beautiful towards those who are upright in his ways.

2 I Have praised A Yahuwa (A Yahuwa not the Yahuwa) with Kinnore 'Harps': sung praises to him also with the Nehbel 'Psaltery', a Awsore 'Musical Instrument Of Ten Strings'.

3 Sing to him a new song; play your stringed instrument pleasingly with Terooaw 'Shouts For Joy'.

4 For the word of A Yahuwa (A Yahuwa not the Yahuwa) is exact, without any doubt; and all his works are done in faith.

5 He Awhab 'Loves' the Zodoqites "in righteousness" and judgment: for the Planet Earth is full of the Khehsed 'Kindness' of A Yahuwa (A Yahuwa not the Yahuwa).

By The Word Of A

Yahuwa, The Skies Were Made

6 By the word of A Yahuwa (A Yahuwa not the Yahuwa) of the Eloheem the Shawmahyim 'Skies' were Awsaw 'Fashioned'; and all of the Tsawbaw 'Heavenly Host' of the Orion skies by the Rooakh 'Soul Of The Breath' of his Feh 'Mouth'.

7 He Kawnas 'Gathered' the waters of the Yawm 'Sea' together as a Nade 'Heap': and sets the Tehhome 'Deep' sea "Tiamat" of the Planet Earth in Otsaw 'Storehouses'.

8 Let the whole Planet Earth Yawray 'Fear' A Yahuwa (A Yahuwa not the Yahuwa): let all the inhabitants of the Taybale 'World' stand in fear of him.

9 For when he A Yahuwa (A Yahuwa not the Yahuwa) Awmar 'Spoke', it was brought into existence; whatever he A Yahuwa Tsawwaw 'Commanded' Awmad 'Stood' fast.

10 A Yahuwa (A Yahuwa not the Yahuwa) breaks down the Aytsaw 'Counsel' of the Goee 'Gentile Nation' to nothing: he makes the thoughts of the Am 'Nation Of People' Noo 'Forbidden'.

11 The Aytsaw 'Counsel' of A Yahuwa (A Yahuwa not the Yahuwa) of the Eloheem and the Makhashawbaw 'Thoughts' of his heart to all the Dore 'Generations' of the Planet Earth stands for Owlam "everlasting".

12 Happiness is with the Goee 'Gentile Nation' to whose Eloheem is A Yahuwa (A Yahuwa not the Yahuwa); and the Am 'Nation Of People' whom he Bawkhar 'Chose' to become his Nakhalaw

'Possession'.
13 A Yahuwa (A Yahuwa not the Yahuwa) Nawbat 'Look Down' from the Shawmahyim 'Skies'; he Rawaw 'Sees' all the sons of his creation, Adamites "earthling".
14 From his Mawkone 'Dwelling Place', he gazes upon all those who dwell within the Planet Earth.
15 He Yawtsar 'Shaped' the hearts of the Adamites "earthlings" Yakhad 'Alike' and made them Bene 'Overstand' all of their Mahaseh 'Works'.
16 There is no Mehlek 'Ruler' which can be Yawshah 'Saved' by the multitude of his army of Khahyil 'Vigorous Strength': nor will a Ghibbore "mighty man" be Nawtsal 'Delivered' by much Koakh 'Strength'.
17 It is a false thing to use a horse for deliverance: neither will he slip anyone away by his great strength.

A Yahuwa's Eyes Watches Over Those That Fear Him

18 Behold, the Ahyin 'Eyes' of A Yahuwa (A Yahuwa not the Yahuwa) watches those that fear him, and those who Yawchal 'Hope' in his Khehsed 'Kindness';
19 To deliver their Nehfesh 'Spirit' from Mawweth 'Death', and to keep them Khawyaw 'Alive' and nourished when there is no food to be found.
20 Our Nehfesh 'Spirit' awaits for A Yahuwa (A Yahuwa not the Yahuwa): for he is our Ayzer 'Help' and our Mogan "shield".
21 For we have put our Bawtakh 'Trust' in his Qodesh "holy" name, for our heart will give a glad declaration in him.
22 O A Yahuwa (A

Yahuwa not the Yahuwa), let your Khehsed 'Kindness' be upon us as we put our Yawchal 'Hopes' in you.

Chapter Thirty-Four

A Yahuwa Delivered Me

34 Song of David "the beloved", when he repeatedly changed his taste for judgment in front of the ruler Achish Abimelek "my father is ruler"; who drove him away and he departed to the cave of Adullam. I will Bawrakh 'Bless' A Yahuwa (A Yahuwa not the Yahuwa) and his Tehillaw 'Praise' will Tawmeed 'Completely' be in my mouth at all times.

2 My Nehfesh 'Spirit' will make her praise in A Yahuwa (A Yahuwa not the Yahuwa): the Awnaww 'Humble' ones will hear about this, and give a glad declaration to him.

3 O make A Yahuwa (A Yahuwa not the Yahuwa) great with me, and let us Room 'Exalt' his name together.

4 I sought A Yahuwa, and he answered me, and delivered me from all my fears.

5 They Nawbat 'Looked' at him, and were not Nawhar 'Lightened': and their faces were not Khawfare 'Confused'.

6 This poor male cried, and A Yahuwa (A Yahuwa not the Yahuwa) heard him, and saved him of all his troubles.

7 The Malawk 'Angelic Being' of A Yahuwa (A Yahuwa not the Yahuwa) Sawbeeb 'Surrounds' and Khawnaw 'Encamps' those who put their fear in him, and he Khawlats 'Sets Them Free'.

8 O Tawam 'Taste' and see

that A Yahuwa (A Yahuwa not the Yahuwa) is Tobe 'Agreeable': Ehsher 'Happiness' is the Ghehber 'Mighty One' (warrior) that puts their Khawsaw 'Trust' in him.

9 O you who are his Qawdoshe 'Holy Ones', fear A Yahuwa (A Yahuwa not the Yahuwa): for those that put their fear in him there is no want.

10 The Kefeer 'Young Lions' do Roosh 'Lack' food, they are poor and suffer from hunger: but those who seek A Yahuwa (A Yahuwa not the Yahuwa) will not want any agreeable things.

11 Walk with me, you sons, and listen to me: for I will Lawmad 'Teach' you the Yiraw 'Fear' of A Yahuwa (A Yahuwa not the Yahuwa).

12 What Eesh 'Male Living Being' is he that Khawfates 'Desires' Khahee 'Life', and loves many days so that he may see agreeableness?

13 Keep your tongue from speaking disagreeable words, and your lips from speaking deceit.

14 Depart from disagreeable acts, and do that which is Tobe 'Agreeable'; seek Shalome "peace, Al Islaam" (the pristine way of life), and Rawdaf 'Pursue' it.

15 The Ahyin 'Eyes' of A Yahuwa (A Yahuwa has physical eyes) are upon those who are the Zodoqites "righteous", and his Ozen 'Ears' (A Yahuwa has physical ears) are open to their cries.

16 The Fawneem 'Face' of A Yahuwa (A Yahuwa has a physical face) is turned against those that do disagreeable acts, to cut off their Zayker 'Remembrance' from the surface of the Planet Earth.

17 The righteous ones cry out for help, and A Yahuwa

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Figure 34
Abimelek, Title For The Ruler Of Gath In David's Time

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(A Yahuwa not the Yahuwa) hears them and delivers them out of all their troubles.
18 A Yahuwa (A Yahuwa not the Yahuwa) is near to those who suffer from a broken heart; and Yawshah 'Saves' those whose Rooakh 'Souls' are full of remorse.
19 The Zodoqites "righteous" suffers many disagreeableness against them, but A Yahuwa (A Yahuwa not the Yahuwa) delivers him out of all of his sufferings.
20 He keeps all his Ehtsem 'Bones': not one of them is broken.
21 Disagreeable things will kill the wicked ones: and those that hate the Zodoqites "righteous" will be guilty.
22 A Yahuwa (A Yahuwa not the Yahuwa) Fawdaw 'Redeems' the Nehfesh 'Spirit' of his Ehbed 'Slaves', and those that place their Khawsaw 'Trust' in him will not be guilty.

Chapter Thirty-Five

O A Yahuwa, Rescue Me

35 A song of David "the beloved". O A Yahuwa (A Yahuwa not the Yahuwa), strive for my cause with those who strives with me: and fight against them that fight against me.
2 Take hold of Mogan 'Shield' and Tsinnaw 'Buckler', and stand up for my Ezraw 'Help'.
3 Also, empty out the spear, and shut the way against those that meet to pursue after me: say to my Nehfesh 'Spirit', I am your Yeshooaw 'Salvation'.
4 Let those who seek my Nehfesh 'Spirit' be ashamed and Kawlawm 'Insulted': let those that Kawshab

'Plotted' disagreeable things against me be driven back and Khawfare 'Confused'.

5 Let them be as Motes 'Fine Dust' in front of the Rooakh 'Soul Of The Wind': and let the Malawk 'Angelic Being' of A Yahuwa (A Yahuwa not the Yahuwa) thrust them out.

6 Let their way be dark and slippery: and let the Malawk 'Angelic Being' of A Yahuwa (A Yahuwa not the Yahuwa) Rawdaf 'Pursue' them.

7 They have hid a net in a pit for me without any cause, which they have also dug for my Nehfesh 'Spirit' without any cause.

8 Let destruction come upon him when he is not aware; and let his net that he has hid capture himself: and let him fall into the same destruction that he set for me.

9 And my Nehfesh 'Spirit' will Gheel 'Exult' in A Yahuwa (A Yahuwa not the Yahuwa): it will Soos 'Display Joy' in his Yeshooaw 'Salvation'.

10 All my Ehtsem 'Bones' will say, A Yahuwa (A Yahuwa not the Yahuwa), who is likened to you, which delivers the poor from him that is too strong for him, yea, also, the poor and the needy from him that spoils him?

11 Violent witnesses did rise up against me; and they asked me things which I knew nothing about.

12 They who are of Shawlam 'Peace' reward me Rah 'Disagreeable' for my Tobe 'Agreeable' to the spoiling of my Nehfesh 'Spirit'.

13 But as for me, when they were sick, my clothing was Saq 'Sackcloth': I Awnaw 'Humbled' my spirit with Tsome 'Fasting'; and my cry for help returned to my own Khaqe

'Bosom'.

14 I walked myself around as though he had been my friend or brother: I Shawkhakh 'Bowed Down' (prostrated) Awbale 'Mourning' as one that mourns for his mother.

15 And they gave a glad declaration in my limping, and gathered themselves together against me, and I was not aware; although they did not tear me, and they did not Dawmam 'Keep Me Silent'.

16 With a Khawnafe 'Hypocritical' Lawayg 'Mocker' in their feasts, they gnashed upon me with their teeth.

17 Adonai "master", how long will you look on? Return my Nehfesh 'Spirit' from their destructions, and my only Yawkheed 'Loved One' from the Kefeer 'Young Lions'.

18 I will give you praise in the multitude of the Qawhawl 'Congregation': I will praise you amongst the mighty Am 'Nation Of People'.

19 Let those that are my enemies not give a glad declaration over me falsely: nor let them that Sawnay 'Hate' me wink at me with their eyes without a cause.

20 For they do not speak about Shawlome 'Peace' "Islam": but they Kawshab 'Plot' Meermaw 'Deceitful' words against the quiet ones in that part of the Planet Earth.

21 Yea, they opened their mouths shouting against me, and said, "behold alas, behold alas. We saw what you did with our own eyes."

22 But you, O A Yahuwa (A Yahuwa not the Yahuwa), have seen this: so don't be silent, Adonai "master"; don't keep yourself far away from me.

23 Oor 'Rouse' yourself, my Eloh and my Adonai

"master", and Qoots 'Awaken' yourself to my Mishfawt 'Judgment', and plead my Reeb 'Strife'.

24 O A Yahuwa (A Yahuwa not the Yahuwa) my Eloh, Shawfat 'Judge' me, as a Zodoqite "in righteousness"; and don't let my enemies give a glad declaration over me.

25 Don't let them say in their hearts, "behold alas, we are rid of his nehfesh 'spirit'": don't let them say, we have Behlah 'Swallowed' him.

26 May those who give are joyful at my disagreeable deeds be ashamed and altogether confused: may those who claim to be better than I am be clothed with shame and Kelimmaw 'Disgrace'.

27 Let those who desire me as a Zodoqite "righteous", shout for joy, and give a glad declaration: let them say, again and again, "how Gawdal 'Great' is A Yahuwa (A Yahuwa not the Yahuwa) who has Khawfates 'Desire' in the Shawlome 'Peaceful' way of life "Islaam", of his Ehbed 'Slave'."

28 And my tongue will Dawgaw 'Murmurs' in a low voice of you as a Zodoqite "in righteousness" and of your praise all day long.

Chapter Thirty-Six

The Wicked

36 To the conductor of the musician, a song of David "the beloved" the Ehbed 'Slave' of A Yahuwa (A Yahuwa not the Yahuwa). The Fehshah 'Wrong' of the Rawshaw 'Wicked' uttered in the midst of my heart, that there is no dreading of the Eloheem in front of his

eyes.
2 For in his own eyes he thinks so highly of himself, until his Awwone 'Iniquities' are found too hateful.
3 The words of his mouth are full of iniquity and deceit; he no longer does what is Sawkal 'Intelligent' and Yawtab 'Pleasing'.
4 He Khawshab 'Plots' iniquities as he lies in bed; he presents himself in a way that is not Tobe 'Agreeable'; and he never rejects anything Rah 'Dis-agreeable'.
5 O A Yahuwa (A Yahuwa not the Yahuwa), your Khehsed 'Kindness' reaches the Shawmahyim 'Skies'; and your Emoonaw 'Faithfulness' extends to the Shakhaq 'Thin Dust Clouds'.
6 You as a Zodoqite "in righteousness" is towering like El's Har "mountains"; your Mishfawt 'Judgment' is like the Tehhome 'Depths' of many seas: O A Yahuwa (A Yahuwa not the Yahuwa), you Yawshah 'Save' Adamites "earthlings" and Behaymaws "non speaking mammals".
7 O Eloheem, how Yawkawr 'Precious' is your Khehsed 'Kindness'! Therefore the sons of Adamites "earthling" put their Khawsaw 'Trust' under the Tsale 'Shadow Of Protection' of your Kawnawf 'Wings'.
8 They will be abundantly Rawwaw 'Saturated' with the fatness "food" of your Bahyith 'House'; and you will let us drink of the valley of your pleasures.

You Are The Source Of The Fountain Of Life

9 For you are the source of the Mawkhore 'Fountain' of Khahee 'Life': because of your Ore 'Light', we see the

Ore 'Light'.
10 Draw your Khehsed 'Kindness' towards those who know you and be as a Zodoqite "in righteousness" to those who are Yawshawr 'Upright' in their heart.
11 Do not let the proud male on foot come attack me, and do not let the hands of the wicked cause me to become a Nood 'Wanderer'.
12 See where those who does iniquity have fallen: they are thrust out, and will not overcome and rise up.

Chapter Thirty-Seven

Trust In A Yahuwa

37 A song of David "the beloved". Don't anger yourself because of the disagreeableness of the wicked, nor make yourself jealous against those who do Ehwel 'Unrighteousness'.
2 For he will hastily cut them off like the grass, and cause them to fall away as the green vegetation grass.
3 Trust in A Yahuwa (A Yahuwa not the Yahuwa), and do that which is Tobe 'Agreeable' by him; so you will dwell in the part of that Planet Earth, and be fed Emoonaw 'Faithfully'.
4 Be Awnag 'Delicates' in A Yahuwa (A Yahuwa not the Yahuwa); and he will give you whatever your heart requests.
5 Roll your ways to A Yahuwa (A Yahuwa not the Yahuwa); also put your Bawtakh 'Trust' in him and he will Awsaw 'Fashion' it.
6 And he will make your Zodoqite "in righteousness" come forth as the Ore 'Light' (sun), and your Mishfawt 'Judgment' as the afternoon.
7 Be silent in A Yahuwa (A Yahuwa not the Yahuwa),

and wait patiently for him to act; don't anger yourself because of him who prospers in his way, because of the male living being that does his wicked Mizimmaw 'Thoughts'.

8 Cease yourself from wrath, and leave the wrath: don't anger yourself in anyway surely to do that which is Rawah 'Disagreeable'.

9 For the doers of disagreeableness will be Kawrath 'Cut Off': but those that wait upon A Yahuwa (A Yahuwa not the Yahuwa), will Yawrash 'Inherit' the Planet Earth.

10 Wait a little while, and the wicked will disappear: you will have Bene 'Overstanding' of his Mawkome 'Dwelling Place', and it will not be found no more.

11 But the Awnaww 'Humble' will Yawrash 'Inherit' the Planet Earth; and will enjoy the Awnag 'Delicates' in the multitude of Shawlome 'Peace' "Islaam".

12 The wicked plans against those who are Zodoqite "righteous", and gnashes upon him with his teeth.

13 The Adonai "master" will laugh at him "the wicked": for he sees that his day is coming.

14 The wicked have opened their swords, and bend their bows to cause the poor and needy to fall down, and to slaughter those who do things in the way of the upright.

15 Their sword will come into their own heart, they will kill themselves, and their bows will be broken.

16 The little that a Zodoqite "righteous" male owns is more agreeable than the wealth of many wicked.

17 For the arms of the wicked will be broken: but

A Yahuwa (A Yahuwa not the Yahuwa) will uphold the Zodoqite "righteous".
18 A Yahuwa (A Yahuwa not the Yahuwa) knows the days of those who are Tawmeem 'Complete' in their ways: and their Nakhalaw 'Possession' will be for Owlam "everlasting".
19 They will not be put to shame in the disagreeable time: and in the days of famine they will be satisfied.
20 But the wicked will vanish, and the enemies of A Yahuwa (A Yahuwa not the Yahuwa) will be as the precious fat of lambs: they will consume; they will be consumed away in the smoke.
21 The wicked joins in, and does not return Shawlam 'Peace': but the Zodoqite "righteous" shows Khawnan 'Mercy', and Nawthan 'Gives'.
22 For those who are Bawrak 'Blessed' by him will Yawrash 'Inherit' the Planet Earth; and those that are Qawlaw 'Cursed' by A Yahuwa (A Yahuwa not the Yahuwa) will be Kawrath 'Cut Off'.
23 The Mitsawd 'Steps' of a agreeable Ghibbore "mighty one" are Koon 'Established' by A Yahuwa (A Yahuwa not the Yahuwa): and he Khawfates 'Delights' in his way.
24 Though he fall, he will not be hurled down: for A Yahuwa (A Yahuwa not the Yahuwa) will upholds him with his hand.
25 I was once Nahar 'Young', and now I am a Zawqane "elder"; and as of yet, I have not seen the Zodoqite "righteous" abandoned by A Yahuwa (A Yahuwa not the Yahuwa), nor his Zehrah 'Seed' seeking for bread.
26 Every day he is Khawnan 'Merciful', and

joins himself to help others; and his Zehrah 'Seed' is Berawkaw 'Blessed'.
27 Depart from Rah 'Disagreeable', and do that which is Tobe 'Agreeable'; and dwell for Owlam "everlasting".
28 For A Yahuwa (A Yahuwa not the Yahuwa) Awhab 'Loves' Mishfawt 'Judgment', and does not abandon his Khawseed 'Chosen Ones'; they are guarded for Owlam "everlasting": and the Zehrah 'Seed' of the Rawshaw 'Wicked' will be Kawrath 'Cut Off'.
29 The Zodoqite "righteous" will Yawrash 'Inherit' the Planet Earth, and Shawkan 'Dwell' there for ever.
30 The mouth of those who are Zodoqite "righteous" Dawgaw 'Murmurs' Khokmaw 'Wisdom', and his tongue speaks of Mishfawt 'Judgment'.
31 The Torah law of his Eloheem is in his heart; none of his steps will cause him to slip.
32 The wicked watches the Zodoqite "righteous", and seeks to kill him.
33 A Yahuwa (A Yahuwa not the Yahuwa) will not leave him in his enemies hand, nor let him be treated wickedly against when he is Shawfat 'Judged'.
34 Wait on A Yahuwa (A Yahuwa not the Yahuwa), and keep his way, and he will exalt you to Yawrash 'Inherit' the Planet Earth: when the Rawshaw 'Wicked' are Kawrath 'Cut Off' from that part of the Planet Earth, you will see it.
35 I have seen the wicked in great Awreets 'Fierceness', and towering over everyone, spreading Awraw 'Bare' like a green Ezrawkh 'Native Tree'.
36 And I passed by, and he wasn't there; I looked for

him, but couldn't find him.
37 Keep the complete male, and see the Yawshawr 'Upright': for the end of that male living being is Shawlome 'Peace' "Islaam".
38 But the transgressors will be destroyed together: the end of the wicked will be Kawrath 'Cut Off'.
39 But the deliverance of the Zodoqite "righteous" is of A Yahuwa (A Yahuwa not the Yahuwa): he is their Mawoze 'Stronghold' in the times of trouble.
40 And A Yahuwa will Awzar 'Help' them, and cause them to Fawlats 'Escape': he will cause them to Fawlat 'Escape' from the hands of the Rawshaw 'Wicked', and Yawshah 'Save' them, because they put their Khawsaw 'Trust' in him.

Chapter Thirty-Eight

David Sufferings

38 A song of David to bring to remembrance. O A Yahuwa (A Yahuwa not the Yahuwa), don't reprove me in your anger, nor Yawsar 'Educate' me in your hot displeasure.
2 For your arrows press down in me and wound me, and your Yawd 'Hands' have Nawkhath 'Pressed' me down.
3 Facing my indignation; there is no Methohm 'Soundness' in my Bawsawr 'Skin And Flesh'; neither is there any Shawlome 'Peace' in my Bones facing my having gone wrong.
4 For my iniquities are passed over my head: they are as a heavy burden, too heavy for me to bear.
5 My Khabbooraw 'Bruises' Bawash 'Stink' and are Mawqaq 'Rots' facing my Iwwehleth 'Foolishness'.
6 I am troubled; I am in great Shawkhakh 'Prostration' and walk

around Qawdar 'Mourning' all day long.
7 My Kehsel 'Loins' are filled with a Qawlaw 'Parching' (burning despicable disease), and there is no Methohm 'Soundness' (health) in my Bawsawr 'Flesh And Skin'.
8 I am feeble, sluggish and very crushed. I Have roared by reason of the groaning of my heart.
9 Adonai "Master", all my Tahawaw 'Desires' is before you; and my sighing is not Sawthar 'Concealed' from you.
10 My heart Sawkhar 'Palpitates', my strength left me: for the Ore 'Light' in my eyes, they are also gone from me.
11 My Awhab 'Lovers' and my Rayah 'Friends' stand in front from my plague, avoided me as if I am diseased, and my Qawrobe 'Kin' (those who are near to me) stand of distance from me.
12 They also that seek after my 'Nehfesh 'Spirit' lay snares for me: And they that seek to hurt me speak desiring to do mischievous things, and Dawgaw 'Murmurs' Meermaw 'Deceits' continually all day long.
13 I being Khayrashe 'Deaf' did not hear, and I am as a Illame 'Dumb' male that does not open his mouth to speak of the things in which I hear.
14 And I was a male living being that hears nothing, and in whose mouth are no Tokaykhaw 'Rebukes'.
15 In you, O A Yahuwa (A Yahuwa not the Yahuwa), do I Yawchal 'Hope': You will Awnaw 'Answer', O Adonai Elohe.
16 For I Awmar 'Said', listen to me, otherwise they should rejoice for me: when my feet slips, they Gawdal 'Magnify' themselves

against me.
17 I am ready to limp, and my sufferings are always in front of me.
18 For I will make my iniquity known; I will be fearful for my Khattawaw 'Having Gone Wrong'.
19 My enemies are Khahee 'Alive', and they are strong, and they that hate me falsely are many.
20 They also that make Shawlam 'Peaceful' Rah 'Disagreeableness' for Tobe 'Agreeableness' are my Sawtan 'Adversaries'; because I follow Tobe 'Agreeableness'.
21 Do not leave me O A Yahuwa, O Elohe do not be far from me.
22 Come quickly to Ezraw 'Help' me, O Adonai my Teshooaw 'Deliverance'.

Chapter Thirty-Nine

A Plea For Death

39 To the conductor of the musician, even to Jeduthun "praising", a song of David "the beloved". I said, I will take heed to my ways, that I don't go wrong with my tongue: I will guard my mouth with a muzzle, while the wicked is in front of me.
2 I was bound with silence, I Khawshaw 'Became Speechless', even from Tobe 'Agreeable'; and my Kehabe 'Pain' was disturbed.
3 My heart was hot within me, while I was Hawgheeg 'Chanting In A Low Voice', the fire burned: then I spoke with my tongue.
4 A Yahuwa (A Yahuwa not the Yahuwa), make me know the ending of my life, and how long my days are; what it is, so that I may know what brings my end.
5 You have made my days as the Tayfakh 'Width Of The Hand', and my lifetime is as nothing before you. Surely every Adamite at his

Nawtsab 'Best State' is altogether Heh'bel 'Vanity'. Selah "fall down and pray".

6 Surely every Eesh 'Male Living Being' walks in a vain Tsehlem 'Image', surely they are Hawmaw 'Disquieted' in Heh'bel 'Vain' for nothing: he heaped up riches, and does not know who will Awsaf 'Gather' them.

7 And now, Adonai "master", what will I wait for? My Tokhehleth 'Hope' is in you.

8 Nawstal 'Deliver' me from all of my Fehshah 'Wrongs': make me not the disgrace of the Nawbale 'Foolish'.

9 I was bound, I did not open my mouth, because they did it.

10 Turn your plague away from me: I am consumed by the blow of your hand.

11 When you who has Tokaykhaw 'Rebuked' does Yawsar 'Correct' male living beings for their iniquity, you make his desire Mawsas 'Melted' away like a Awsh 'Moth': Surely every Adamite is Heh'bel 'Vain'. Selah "fall down and pray".

12 Here my Tefillaw 'Prayer', O A Yahuwa (A Yahuwa not the Yahuwa) and give an ear, listen to my cry; hold not your peace at my tears: For I am a stranger with you, and a sojourner, as all my Awb 'Fathers' were.

13 O Shaww 'Re-Spect' me, that I may recover strength, before I depart, and be no more.

Chapter Forty

Your Wonderful Doings

40 To the conductor of the musician, a song of David "the beloved". I waited

patiently for A Yahuwa (A Yahuwa not the Yahuwa); and he Nawtaw 'Stretched Out' to me, and heard my cry.

2 He Awlaw 'Ascended Me Up' also out of a horrible dry well, out the Yawwen 'Miry' Teet 'Clay', and stood my feet upon a Sehlah 'Cliff' and Koon 'Established' my goings.

3 And he has put a new Sheer 'Song' in my mouth, praise to Elohinu: Many will see it, and fear and will Bawtakh 'Trust' in A Yahuwa (A Yahuwa not the Yahuwa).

4 Ehsher 'Happiness' is that Gheber "mighty one" that places A Yahuwa as his Mibtawkh 'Confidence', and turns toward the proud again, nor such as decline to Kawzawb 'Lies'.

5 Many, O A Yahuwa Elohe, are your wonderful doings which you have done, and your Makhashawbaw 'Thoughts' which are towards us: They cannot be counted up in order to you: If I would try make it known, and speak of them, they are more than can be Saw far 'Numbered'.

6 Zehbakh 'Sacrifice' and Minkhaw 'Offering' you did not Khawfates 'Delight'; my ears have you Kawraw 'Dug': Olaw 'Burnt Offering' and Khattawaw 'Gone Wrong Offerings' you have not Shawal 'Asked' for.

7 Then I said: "Behold, I come. In the Megillah 'Writing' of the Sayfer 'Scroll' it is Kawthab 'Written' about me".

8 I Khawfates 'Delight' to do your Rawtsone 'Pleasure' O Elohe: Yea, your Torah 'Law' is within my bowels.

I David Preached Righteousness As A Zodoqite

9 I have Bawsar 'Preached' Tsehdeq 'Righteousness As A Zodoqite' in the great Qawhawl 'Congregation': Behold, I have not withheld my lips, O A Yahuwa (A Yahuwa not the Yahuwa), you know.

10 I have not Kawsaw 'Hid' your righteousness within my Labe 'Heart'; I have spoken of your Emoonaw 'Faithfulness' and your Teshooaw 'Salvation': I have not concealed your Khehsed 'Kindness' and your Ehmeth 'Truth' from the great Qawhawl 'Congregation'.

11 Do not withhold your tender Rakham 'Mercies' from me, O A Yahuwa (A Yahuwa not the Yahuwa): Let your Khehsed 'Kindness' and your Ehmeth 'Truth' continually keep me.

12 For an abundance of Rah 'Disagreeable' things have Awfaf 'Compassed' me about: My Awwone 'Iniquities' have taken hold on me, so that I am not Yawkole 'Able' to look up, they are more than the Saharaw 'Single Hairs' of my Roshe 'Head': therefore my Labe 'Heart' Awzab 'Fails' me.

13 Be Rawtsaw 'Pleased', O A Yahuwa (A Yahuwa not the Yahuwa), to deliver me: O A Yahuwa, hasten to Ezraw 'Help' me.

14 Let them be ashamed and Khawfare 'Confused' together that seek after my Nehfesh 'Spirit' to destroy it; Let them be driven backward and Kawlawm 'Insult' those that Khawfates 'Desires' Rah 'Disagreeable' things upon me.

15 Let them be Shawmame 'Desolate' for a Aykeb 'Consequence' of their Bosheth 'Shame' that say to me: "Aha, Aha"!

16 Let all those who seek

you, display joy and Sawmakh 'Give A Glad Declaration' in you: let those who Awhab 'Love' your Teshooaw 'Deliverance' say Tawmeed 'Continually': "A Yahuwa (A Yahuwa not the Yahuwa) is Gawdal 'Great'".
17 But I am Awnee 'Poor' and Ebyone 'Needy'; Yet the Adonai "master" Kawshab 'Plots' upon me: You are my Ezraw 'Help' and my Fawlat 'Escape'; make no delay, O Elohe.

Chapter Forty-One

Heal My Spirit Against My Enemies

41 To the conductor of the musician, a Mizmore 'Song' of David "the beloved". Happiness is he that has Sawkal 'Intellect' of those who are in a Dal 'Low State': A Yahuwa (A Yahuwa not the Yahuwa) will Mawlat 'Slip Him Away' in the day of Rah 'Disagreeable'.
2 A Yahuwa (A Yahuwa not the Yahuwa) will preserve him, and keep him Khawyaw 'Alive'; And he will be Awshar 'Happy' upon the Ehrets 'Earth': And you will not give him over to the Nehfesh 'Spirit' of his enemies.
3 And A Yahuwa (A Yahuwa not the Yahuwa) will Sawad 'Strengthen' him on the bed of illness: You will make all his lying bed in his Kholee 'Sickness'.
4 I said, A Yahuwa (A Yahuwa not the Yahuwa), be Khawnan 'Merciful' to me: Rawfaw 'Heal' my Nehfesh 'Spirit'; For I have Khawtaw 'Gone Wrong' against you.
5 My Oyabe 'Enemies' speak Rah 'Disagreeably'

against me saying: When will he die, and his name Awbad 'Perish'?
6 And if he comes to see me, he speaks falsely: His heart gathers Awwen 'Iniquity' to itself, when he goes outside, he speaks it.
7 All those that hate me whispers together against me, they Kawshab 'Plot' my Rah 'Disagreeableness' against me.
8 They say Beleyah'al 'Worthless' speech that Dawbaq 'Pours' fast to him: and now that he Shawkab 'Lies Down', he will Qoom 'Stand Up' no Yawsaf 'More'.
9 Yea, my own Shawlome 'Peaceful' Eesh 'Male Living Beings', in whom I Bawtakh 'Trusted', which did eat of my Lekhem 'Bread', has greatly lifted up his Aqkabe 'Heel' against me.
10 But you, O A Yahuwa (A Yahuwa not the Yahuwa), be Khawnan 'Merciful' to me, and raise me up, that I may be at Shawlam 'Peace' with them.
11 By this I Yawdah 'Know' that you Khawfates 'Delight' in me, because my enemy does not Rooah 'Shout' over me.
12 And as for me, you Tawmak 'Uphold' me in my Tome 'Completeness', and set me before your face for Owlam "everlasting".
13 Bawrak 'Blessed' be A Yahuwa (A Yahuwa not the Yahuwa) Elohe of Israel "ascend to El" from Owlam "everlasting", and to Owlam "everlasting". Amen and Amen!

Chapter Forty-Two

My Thirst For Eloheem

42 To the conductor of the Musician, Maschil "poem of intelligence", for the Bane

'Sons' of Korah "smooth". As the hart (deer) Awrag 'Pants' after the water channels, so does my Nehfesh 'Spirit' Awrag 'Pants' after you, O Eloheem.

2 My Nehfesh 'Spirit' Tsawmay 'Thirst' for Eloheem, for the Khahee 'Living' El: When will I come and appear before Eloheem?

3 My Dimaw 'Tears' have been my Lekhem 'Meat' Yomawm 'By Day' and Lahyil 'Night', while they Awmar 'Say' every day to me: Where is your Eloheek?

4 When I Zawkar 'Remember' these things, I Shawfak 'Pour' out my Nehfesh 'Spirit' in me: For I had crossed with the Sawk 'Throng', I Dawdaw 'Went Slowly' with them to the Bahyith 'House' of Eloheem (Eloheem has a house), with the voice of Rinnaw 'Ringing Cry' and Todaw 'Thanksgiving', with a multitude that kept the Khawgag 'Feast', (the holyday).

5 Why are you Shawkhakh 'Prostrating Down', O my Nehfesh 'Spirit'? And are you Hawmaw 'Disquieted' in me? Hope you in Eloheem: For I will yet Yawdaw 'Praise' him for the Yeshooaw 'Salvation' of his Fawneem 'Countenance'.

6 O Elohe, my Nehfesh 'Spirit' is Shawkhakh 'Prostrating' within me: Therefore I will remember you from the part of the Planet Earth of Jordan "descender", and of the Hermonites "a sanctuary", from the Har 'Mountain' Mizar "small".

7 Tehome 'Deep Sea' calls unto Tehome 'Deep Sea' at the noise of your Tsinnoor 'Water Course': All your Mishbawr 'Breakers' (waves) and your Gal 'Piles' are gone over me.

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Figure 35
Jeduthun, A Levite Of The Family Of Merari

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Figure 36
Korah Son Of Izhar

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8 Yet A Yahuwa (A Yahuwa not the Yahuwa) will Tsawwaw 'Command' his Khehsed 'Grace' in the Yomawm 'Daytime', and in the Lahyil 'Shadow Hour' his Sheer 'Song' will be with me, and my Tefillaw 'Prayer' unto the El of my Khahee 'Life'.

9 I will Awmar 'Say' unto El my Sehlah 'Cliff', why have you Shawkakh 'Forgotten' me? Why do I walk Qawdar 'Mourning' because of the Lakhats 'Oppression' of the Oyabe 'Enemy'?

10 As with a Rehtsakh 'Shatter' in my Eh'tsem 'Bones', my enemies Kharaf 'Reproach' me; while they say unto me daily, "Where is Eloheek"?

11 Why are you Shawkhakh 'Bowing (Prostrating) Down', O my Nehfesh 'Spirit'? And why are you Hawmaw 'Disquieted' within me? Yawchal 'Hope' you in Eloheem: For I will yet Yawdaw 'Praise' him, who is the Yeshooaw 'Salvation' of my Fawneem 'Countenance', and Elohe.

Chapter Forty-Three

Bring Me To Your Qodesh 'Holy' Hill

43 Shawfat 'Judge' me, O Eloheem, and plead my Reeb 'Strife' against an Lo Khawseed 'Unchosen' Goee 'Gentile Nation': O allow me to Fawlat 'Escape' from the Meermaw 'Deceitful' and Ehwel 'Unrighteous' male living being.

2 For you are the Elohe of my Mawoze 'Strength': Why do you cast me off? Why do I walk around Qawdar 'Mourning' because of the oppression of the Oyabe 'Enemy'?

3 O send out your Ore 'Light' and your Ehmeth 'Truth': Let them Nawkhaw 'Lead' me; Let them bring me unto your Qodesh 'Holy' Har 'Mountain', and to your Mishkawn 'Dwelling Places' (Eloheem has dwelling places).
4 Then I will go unto the Mizbayakh 'Altar' of Eloheem, unto El my Simkhaw 'Joy', Gheel 'Exulting': Yea, upon the Kinnore 'Harp' I David will praise you, O Eloheem Elohe.
5 Why are you Shawkhakh 'Bowing Down', O my Nehfesh 'Spirit'? And why are you Hawmaw 'Disquieted' within me? Yawchal 'Hope' in Eloheem: For I will yet Yawdah 'Praise' him, who is the Yeshooaw 'Salvation' of my Fawneem 'Countenance', and Elohe.

Chapter Forty-Four

A Yahuwa Drove Out The Gentile Nations With His Hands

44 To the conductor of the musician for the sons of Korah, Maschil. We have Shawmah 'Heard' with our ears, O Eloheem, our fathers have Sawfar 'Counted' to us, what Foal 'Doings' you did in their days, in the Qehdem 'Olden' days.
2 How you Yawrash 'Dispossessed' (drove out) the Goee 'Gentile Nations' with your Yawd 'Hands', and Nawtah 'Planted' them; how you did Rawah 'Disagreeableness' to the Lehome 'People', and Shawlakh 'Cast' them out of their land.
3 For they did not Yawrash 'Inherit' that part of the Planet Earth by their own Khehreb 'Sword'; nor did their own Zerooah 'Arm'

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Yawshah 'Save' them: it was your Yawmeen 'Right Hand', and your Zerooah 'Arm', and the Ore 'Light' of your Fawneem 'Presence', for you were Rawtsaw 'Pleased' with them.

4 You are my Mehlek 'Ruler', O Eloheem: Tsawwaw 'Command' Yeshooaw 'Salvations' for Jacob "supplanter".

5 Through you, we will push down our Tsar 'Troubled' enemies: through your name, we will Boos 'Tread' them that rise up against us.

6 For I will not Bawtakh 'Trust' in my Qehsheth 'Bow', nor will my Khehreb 'Sword' Yawshah 'Save' me.

7 But you have Yawshah 'Saved' us from our Tsar 'Troubles', and put them that Sawnay 'Hated' us to Boosh 'Shame'.

8 We praise in Eloheem all day long, and praise your name for Owlam 'Everlasting'. Selah "fall down and pray".

9 Indeed you have Zawnakh 'Cast Us Off', and Kawlawm 'Insulted' us; and did not go forth with our Tsawbaw 'Host' (armies).

10 You made us return from the Tsar 'Trouble': and those who Sawnay 'Hate' us, Shawsaw 'Take Spoil' for themselves.

11 You have given us to be like Tsone 'Sheep' for meat; and have Zawraw 'Scattered' us amongst the Goee 'Gentile Nations'.

12 You sell your Am 'Nation Of People' for Hone 'Riches', and you do not increase your wealth by their Mekkeer 'Price'.

13 You placed us as a Kherfaw 'Reproach' to our Shawkane 'Inhabitants', a Lahag 'Scorn' and a Qehles 'Derision' to those that are surrounding us.

14 You placed us as a

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Mawshawl 'Parable' amongst the Goee 'Gentile Nations', amongst the Lehome 'People', they Mawnode 'Wag' their heads.

15 My Kelimmaw 'Disgrace' is before me every day, and the shame of my face has Kawsaw 'Covered' me,

16 For the voice of him that Khawraf 'Reproaches' and Gawdaf 'Blasphemes'; by the face of the Oyabe 'Enemy' and Nawqam 'Avenger'.

17 All of this comes upon us; yet, we have not Shawkakh 'Forgotten' you, nor have we dealt Shawqar 'Falsely' in your Bereeth 'Covenant'.

18 Our Labe 'Heart' is not turned back; nor have our Awshoor 'Steps' Nawtaw 'Stretched Out' from your Orakh 'Path';

19 Though you have Dawkaw 'Crushed' us in the dwelling place of Taneen 'Sea-Dragons', and Kawsaw 'Covered' us with the Tsalmawweth 'Shadow Of Death'.

20 If we have Shawkakh 'Forgotten' the name of Elohinu, or Fawras 'Spread Out' our Kaf 'Palms' to a Zoor 'Strange' El;

21 Will the Eloheem not Khawqar 'Search' this out? For he knows the Tahaloommaw 'Hidden Things' of the heart.

22 Yea, for your sake we are Hawrag 'Killed' all day long; we are Khawshab 'Plotted' as sheep for the Tibkhaw 'Slaughter'.

23 Oor 'Rouse Up' O Adonai, why do you Yawshane 'Sleep'? Qoots 'Awake', don't Zawnakh 'Cast Us Off' for ever.

24 Why do you Sawthar 'Conceal' your Fawneem 'Face', and Shawkakh 'Forget' our Onee 'Affliction' and our Lakhats

'Oppression'?
25 For our Nehfesh 'Spirit' Shooakh 'Bows Down' to the Awfawr 'Dust': our Behten 'Belly' cleaves to the Planet Earth.
26 Rise up for our Ezraw 'Help', and Fawdaw 'Redeem' us for your Khehsed 'Kindness'.

Chapter Forty-Five

Your Throne Is For Owlam 'Everlasting', O Eloheem

45 To the conductor of the musician upon Shoshannim "lily", for the sons of Korah son of Izhar; Maschil "a poem of intelligence", a song of Yedeed 'Beloved'. My heart is Rawkhash 'Stirring' an Tobe 'Agreeable' matter: I speak of the things which I have worked for the Mehlek 'Ruler': my Lawshone 'Tongue' is the Ate 'Reed Pen' of a Sawfar 'Scribe' who is ready for work.
2 You are Yawfaw 'Fairer' than the children of Adamites: Khane 'Grace' is poured out into your lips: so the Eloheem has Bawrak 'Blessed' you for Owlam 'Everlasting'.
3 Gird your Khehreb 'Sword' upon your Yawrake 'Thigh', O most Ghibbore 'Mighty One', with your Hode 'Splendor' and your Hawdawr 'Honor'.
4 And in your Hawdawr 'Honor' Rawkab 'Ride' Tsawlakh 'Prosperously' because of Ehmeth 'Truth' and Awwaw 'Meekness' and righteousness as a Zodoqite; and your right hand will Yawraw 'Teach' you fearful things.
5 Your Khayts 'Arrows' are Shawnan 'Sharp' in the heart of the Mehlek 'Ruler's' enemies; where the

Am 'Nation Of People' falls under your commands.
6 Your Kissay 'Throne', O Eloheem, is for Owlam 'Everlasting' and ever: the Shaybet 'Sceptre' of your Malkooth 'Kingdom' is a Meeshore 'Right' Shaybet 'Sceptre'.
7 You Awhab 'Love' righteousness, and Sawnay 'Hate' Rehshah 'Wickedness': so Eloheem, Eloheek, has Mawshakh 'Anointed' you with the Shehmen 'Oil' of Sawsone 'Gladness' above your Khawbare 'Fellows'.
8 All of your Behged 'Garments' smell of Mor 'Myrhh', and Ahawleem 'Aloes', and Qetseeaw 'Cassia', out of the Shane 'Ivory' Haykawl 'Temples', where they have made you Sawmakh 'Give A Glad Declaration'.
9 Mehlek 'Ruler's' Bath 'Daughters' were amongst your Yawqawr 'Precious' women: upon your right hand the Shaygawl 'Queen' stood in Kehthem 'Pure Gold' of Ophir (a city in southern Arabia).
10 Listen, O daughter, and see, and Nawtaw 'Stretch Out' your ears; and also forget your Am 'Nation Of People', and your father's house;
11 So the Mehlek 'Ruler' will Awwaw 'Lust' your Yofee 'Beauty': for he is Adoneek 'Your Master'; and Shawkhaw 'Bow Down' before him.
12 And the daughter of Tyre (a Phoenician city) will be there with a gift; even the rich amongst the Am 'Nation Of People' will Khawlaw 'Implore' your face.
13 The ruler's daughter is glorious from within: her Leboosh 'Clothing' is of Mishbetsaw 'Settings' of Zawhawb 'Gold'.
14 She will be brought to

the mehlek 'Ruler' in raiment of Riqmaw 'Needlework': the Bethoolaw 'Virgins', her Rayaw 'Female Companions' that follows her will come to you.

15 With joy and Gheel 'Exult', they will be Yawbal 'Brought: they will come into the Mehlek 'Ruler's' Haykawl 'Temple' (palace).

16 Instead of your fathers, it will be your sons, whom you may place as Sar 'Princes' in all the Ehrets 'Planet Earth'.

17 I will make your name to be remembered in all the generations: so the Am 'Nation Of People' praise you for Owlam 'Everlasting' and ever.

Chapter Forty-Six

A Yahuwa Of The Heavenly Host Is With Us, The Eloheem Of Jacob

46 To the conductor of the musician for the sons of Korah, son of Izhar, a song upon Alamoth. Eloheem is our Makhaseh 'Shelter' and Oze 'Strength', a Ezraw 'Help' that is found very much when we are in trouble.

2 Therefore we will not fear, although the Planet Earth be Moor 'Exchanged', and although the Har 'Mountains' be slipped into the heart of the Yawm 'Sea';

Psalms 46:3 Is One Of The Quotes Shakespeare Used To Insert His Name "Shake" Into The Bible. And "Spear" In Psalms 46:9.

In 1611 A.D., James The First King Of Great Britain, France, And Ireland Ordered A Translation From The Latin Vulgate

(Latin Translation Of The Bible) Into The English Language. The Best 46 Scholars In His Realm Went To Work On The Project And When It Was Completed, It Was Dedicated To The King. The King James Version Of The Bible Is Still The Most Widely Used English Bible. The Translators And His Subjects Thought That James Was Doing Christendom A Very Big Favor By Rendering The Bible Into The English Tongue, However, His Real Reason Was Personal And Political (Refer To El's Holy Torah Exodus 22:18). King James I Used The Version Of The Bible Put Forth In 1526 A.D. By William Tyndale, Whose Other Name Was William Shakespeare, And King James I Copied His Version Of The Bible From Shakespeare Or The Copy Of The Tyndale Version Of The Bible, Which He Put Forth In 1611 A.D., Calling It The King James Version Or The Revised Bible. This Version Was Translated Into Old English With Words Like "Thee, Thy, Though, Thou, And Tither" To Appeal To The Aristocrats, Who Like The Fancy English Of Shakespearean Literature And Plays. But By Putting The Bible In Shakespearean English, They Lost The Layman Of Europe. So, Europe Went Into A Savage State. Thus, The William Tyndale Version Of The Bible, Which Was Being Called The King James Version Of The Bible Or The Revised Version, Was Revised Again In 1881-1885 A.D. This Too Is The Bible That You Follow Today. William Shakespeare (William Tyndale) Inserted His Name Into Your Bible. If You Open Your Bible To The 46Th Chapter Of

Psalms, (Psalms 46:3), You Will See The Word "Shake" (Rawash), Which Is 46 Words From The Top, And "Spear" (Khaneeth) In Psalms 46:9, Which Is 46 Lines From The Bottom.

3 Although the waters of it are Hawmaw 'Disquiet' and becomes Khawmar 'Foamed', although the mountains *Rawash 'Shake'* with the Gahawaw 'Swelling' of it. Selah "fall down and pray".

4 There is a river, the canals of it will make the Eer 'City' of Eloheem joyful, the Qawdoshe 'Holy Place' of the Mishkawn 'Dwelling Places' of Elyone 'Most High'.

5 Eloheem is in the midst of her; she will not Mote 'Slip': Eloheem will Awzar 'Help' her when it turns to the beginning of a new day.

6 The Goee 'Gentile Nation' are Hawmaw 'Disquieted', the Mamlawkaw 'Kingdoms' were slipped: he gave his Qole 'Voice', the Planet Earth Moog 'Dissolved'.

7 A Yahuwa (A Yahuwa not the Yahuwa) of the Tsawbaw 'Heavenly Hosts' is with us; the Eloheem of Jacob, Israel's sons and daughters are our misgawb 'Refuge'. Selah "fall down and pray".

8 Walk, Khawzaw 'Perceive' the Mifawl 'Things Made' of A Yahuwa (A Yahuwa not the Yahuwa), what Shawmaw 'Desolation's' he has placed in the Ehrets 'Planet Earth'.

Shakespear Also Used Psalms 46:9 To Add Part Of His Name "Spear" To The King James Version Of The Bible

9 He causes Milkhawmaw 'Battles' to Shawbath 'Desist' unto the ends of the

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Figure 37
King James

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Figure 38
William Tyndale, Also Known As William Shakespeare

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ORIGIN AND GROWTH OF THE BIBLE

Syretic (Ancient) Arabic
Arabic
Phoenician
Hebrew

New Testament (Greek)
from the Hebrew

Septuagint (Greek)
The first translation

The Vulgate (Latin)
c. 400 A.D. New Latin version by Jerome
using Greek and Hebrew texts.

Lindisfarne Gospels
698-721 A.D. Gospels in
Latin

Bede
d. 735 A.D. Part of John
Gospel in Anglo-Saxon

Erasmus
Greek and Latin
New Testament
1516 A.D.

John Wycliffe
First Bible in English
1526 A.D.

William Tyndale
First printed English New Testament
1526 A.D.

Miles Coverdale
First Printed
English Bible
1535 A.D.

The Great Bible
1539 A.D.

The Geneva Bible
First Small Edition
in Roman type
1560 A.D.

The Bishop's Bible
First printed
English Bible

The Douai-Rheims Bible
Roman Catholic Version
1609 A.D.

King James
The Authorized Version
1611 A.D.

King James
English Revised
Version
1881-5 A.D.

King James
Revised Standard
Version
1952 A.D.

Ierusalem Bible 1966 A.D.
New English Bible 1970 A.D.
Good News Bible 1976 A.D.
New International Version 1979 A.D.

The Book of Revelation translated by
As Sayyid Issa Al Haadi Al Mahdi
from original Arabic into English 1988 A.D.

Diagram 10

The Different Versions Of The Bible

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Planet Earth; he Shawbar 'Breaks' the Qehsheth 'Bow', and cuts the *Khaneeth 'Spear'* apart; he Sawraf 'Burns' the Agawlaw 'Chariot' in the Aysh 'Fire'.
10 Be still, and know that I Am Eloheem: I will be Room 'Raised Up' amongst the Goee 'Gentile Nation', I will be Room 'Raised Up' in the Ehrets 'Planet Earth'.
11 A Yahuwa (A Yahuwa not the Yahuwa) of the Tsawbaw 'Heavenly Hosts' is with us; the Eloheem of Jacob, Israel's sons and daughters are our Misgawb 'Refuge'. Selah "fall down and pray".

Chapter Forty-Seven

The Eloheem Loved Jacob

47 To the conductor of the musician, a song for the sons of Korah, son of Izhar.
O Tawqah 'Clap' the Kaf 'Palms' of your hands, all you Am 'Nation Of People'; shout to the Eloheem with the voice of ringing cries.
2 For A Yahuwa (A Yahuwa not the Yahuwa) Elyone 'Most High' is Yawray 'Fearful'; he is a Gawdole 'Great' Mehlek 'Ruler' over all of the Planet Earth.
3 He will speak to the Am 'Nation Of People' under us, and the Lehome 'People' under our Rehgel 'Feet'.
4 He will Bawkhar 'Choose' our Nakhalaw 'Inheritance' for us, the Gawohn 'Excellency' of Jacob whom he Awhab 'Loved'. Selah "fall down and pray".
5 Eloheem has Awlaw 'Ascended Up' with a Terooaw 'Shout For Joy', A Yahuwa (A Yahuwa not the Yahuwa) with the sound of a Shofar 'Horn'.

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6 Zawmar 'Sing Praises' to Eloheem, Zawmar 'Sing Praises': Zawmar 'Sing Praises' to our Mehlek 'Ruler', Zawmar 'Sing Praises'.
7 For Eloheem is the Mehlek 'Ruler' of all the Planet Earth: Zawmar 'Sing Praises' with Sawkal 'Intelligence'.

Eloheem Sits Upon The Throne Of His Holiness.

8 Eloheem Mawlak 'Rules' over the Goee 'Gentile Nations': Eloheem sits upon the Kissay 'Throne' of his Qodesh 'Holiness'.
9 The Nawdeeb 'Noble Ones' of the Am 'Nation Of People' are gathered together, even the nation of people of the Elohe of Abraham "father of many nations": for the Mogan 'Shields' of the Planet Earth belongs to Eloheem: he is greatly exalted.

Chapter Forty-Eight

Your Right Hand Is Full Of Righteousness As A Zodoqite

48 A song and Mizmore 'Song' for the Bane 'Sons' of Korah 'Smooth', son of Izhar. A Yahuwa (A Yahuwa not the Yahuwa) is Gawdole 'Great', and is very much to he Hawlal 'Praised' in the city of Elohinu, in the Har 'Mountains' of his Qodesh 'Holiness'.
2 Mount Zion, is Yawfeh 'Fair' for Nofe 'Elevation', the Mawsoce 'Joy' of all the Planet Earth. On the sides of the north, the city of the great Mehlek 'Ruler'.
3 Eloheem is Yawdah 'Known' in her Armone 'Palaces' for a Misgawb

'Refuge', a place of safety.
4 For, the Mehlek 'Rulers' were Yawad 'Assembled; they Awbar 'Passed' by Yakhad 'Together'.
5 They Rawaw 'Saw' it, so they were amazed; they were Bawhal 'Terrified', and Khawfaz 'Hurried' away.
6 Tremblance took hold of them at Mount Zion; pain as a woman giving birth.
7 You Shawbar 'Break' the ships of Tarshish with an east Rooakh 'Soul Of The Wind'.
8 We have heard, we have seen in the city of A Yahuwa (A Yahuwa not the Yahuwa) of the Tsawbaw 'Heavenly Host', in the city of Elohinu. Eloheem will Koon 'Establish' it for Owlam "Everlasting". Selah "fall down and pray".
9 O Eloheem, we Dawmaw 'Thought' of your Khehsed 'Kindness', in the middle of your Haykawl 'Temple'.
10 O Eloheem, according to your name, so is your praises to all the ends of the Ehrets 'Planet Earth'. Your Yawmeen 'Right Hand' is Mawlay 'Full' of righteousness as a Zodoqite.
11 Let Mount Zion Sawmakh 'Give A Glad Declaration', let the Bath 'Daughters' of Judah be exulted because of your Mishfawt 'Judgments'.
12 Surround Zion, and compass her. Count the Migdawl 'Towers'.
13 Place her Khaylaw 'Bulwarks' well in your Labe 'Heart', pass between her Armone 'Palaces' so that you may count it unto the next Dore 'Generation'.
14 For this Eloheem is Elohinu for Owlam 'Everlasting' and Ad 'Ever'. He will be our Nawhag 'Guide' until we Mooth 'Die'.

Chapter Forty-Nine

Listen All You Inhabitants Of The World

49 To the conductor of the Musician. A Mizmore 'Song' for all the sons of Korah. Hear this, all you Am 'Nation Of People'. Listen all you inhabitants of the Khehled 'World'.

2 Both sons of Adamites and sons of Eesh 'Male Living Being', Awsheer 'Rich' and Ebyone 'Poor' altogether.

3 My Feh 'Mouth' will speak of Khokmoth 'Wisdom'; and the Hawgooth 'Meditation' of my heart; Tawboon 'Overstanding'.

4 I will stretch out my Ozen 'Ear' to a Mawshawl 'Parable': I will Fawthakh 'Open' my riddle upon the Kinnore 'Harp'.

5 Should I have Yawray 'Fear' in the Yome 'Days' of Rah 'Disagreeable', when the Awwone 'Iniquity' of my Awqabe 'Heels' will surround me?

6 Those who Bawtakh 'Trust' in their Khahyil 'Wealth', and praise themselves in the Robe 'Multitude' of their Osher 'Riches'.

7 No Eesh 'Male Living Being' can Fawdaw 'Redeem' his brother, nor Nawthan 'Give' a Kofer 'Sum Of Money' to the Eloheem for him:

8 For the Fidyome 'Redemption' of their Nehfesh 'Spirit' is Yawkar 'Precious', and it ceases for Owlam 'Everlasting'.

9 That he should still Khawyaw 'Live' for ever, and not Rawaw 'See' the Shakhath 'Pit'.

10 For he sees the Khawkham 'Wise' die, as the Keseel 'Fool' and the Bahar 'Brutish' Awbad 'Perishes' and leave their wealth to others.

11 Their Qehreb 'Inner' thoughts are their houses for Olawm 'Everlasting'; their Mishkawn 'Dwelling Places' to all the Dore 'Generations'; they call Adamaw 'Grounds' after their own names.

12 Adamites do not pass the shadow hours in Yeqawr 'Honor'. He is like the Behaymaw 'Human Beast' that Dawmam 'Ceased'.

13 This, their way is their Kehsel 'Folly': yet what followed behind it Rawtsaw 'Pleased' their mouths. Selah "fall down and pray".

14 Like Tsone 'Sheep', they are set in Sheol "the underworld"; death will feed upon their bodies and those who are Yawshawr 'Upright' will have Rawdaw 'Dominion' over them in the beginning of a new day; and their Tseer 'Idol' will become old in Sheol "the underworld", far away from their Zebool 'Habitation'.

15 But Eloheem will Fawdaw 'Redeem' my Nehfesh 'Spirit' from the power of the hands of Sheol "the underworld", for he will take me. Selah "fall down and pray".

16 Don't be afraid when a Eesh 'Male Living Being' is made Awshar 'Rich', when the Kawbode 'Glory' of his Bahyith 'House' is Rawbaw 'Increased';

17 For when he Mawweth 'Dies', he will not take nothing away: his Kawbode 'Glory' will not Yawrad 'Descend' down after him.

18 While he was Khahee 'Alive', he Bawrak 'Blessed' his Nehfesh 'Spirit': and males will Yawdaw 'Praise' you when you do that which is Yawtab 'Pleasing' to yourself.

19 He will go to the Dore 'Generation' of his fathers; they will never see the Ore 'Light'.

20 An Adamite in Yekawr 'Honor' and doesn't have Bene 'Overstanding' of it, is like the deceased Behaymaw "human beast, non-speaking mammal".

Chapter Fifty

Our Eloheem Will Call To The Skies From Above And To The Earth So That He May Judge His Nation Of People

50 A song of Asaph, son of Berechiah, chief Levite musician under David son of Jesse and Hilmah. The El Eloheem, even A Yahuwa (A Yahuwa not the Yahuwa) has spoken, and called the Planet Earth from the Mizrawkh 'Apparent Rising' of the Shehmesh 'Sun' to the Mawbo 'Apparent Going Down' of it.

2 Out of Zion, the Millawl 'Perfection' of Yofee 'Beauty', Eloheem has Yawfah 'Shined'.

3 Elohinu will come and will not keep silent. A Aysh 'Fire' will consume in front of him, and will be exceedingly Sawar 'Tempestuous' surrounding him.

4 He will call to the Shawmahyim 'Skies' from Al 'Above', and to the Ehrets 'Planet Earth', that he may Deen 'Judge' his Am 'Nation Of People'.

5 Awsaf 'Gather' my Khawseed 'Chosen Ones' together unto me; those who made a Bereeth 'Covenant' with me by Zehbakh 'Sacrifice'.

6 And the beings of the Shawmahyim 'Skies' will make his righteousness as a Zodoqite known; for the Eloheem is the Shawfat 'Judge'. Selah "fall down and pray".

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7 Hear me, O my Am 'Nation Of People', and I will speak; O Israel, Jacob's sons and daughters, and I will Ood 'Testify' against you: I am Eloheem, even Eloheek.

8 I will not Yawkahh 'Reprove' you for your Zehbakh 'Sacrifices' or your Ascending Olaw 'Burnt-Offerings' Tawmeed 'Continually' in front of me.

9 I will not take any bullocks out of your house, nor any he-goats out of your folds.

10 For every Khahee 'Living Beast' of the Yah'ar 'Forest' is mines, and the Behaymaw 'Cattles' upon a Ehlef 'Thousand' Hawrawr 'Mountains'.

11 I know all the Ofe 'Birds' of the mountains; and the Zooz 'Wild Beasts' of the Sawdeh 'Outer Field' are with me.

12 If I were hungry, I would not say to you: "For the Taybale 'World' is mines, and the fullness of it".

13 Will I eat the Bawsawr 'Flesh' of strong bulls, or Shawthaw 'Drink' the Dawm 'Blood' of Attood 'He-Goats'?

14 Offer the Zehbakh 'Sacrifice' of Todaw 'Thanksgiving' to Eloheem; and your Shawlam 'Peaceful' Nehder 'Vows' to the Elyone 'Most High':

15 And call upon me in the days of Tsawraw 'Trouble': I will Khawlats 'Set You Free', and you will Kawbad 'Glorify' me.

16 And to those who are Rawshaw 'Wicked', the Eloheem said: "What do you have to do to Sawfar 'Count' my Khoqe 'Customs', or should you take my Bereeth 'Covenant' in your Feh 'Mouth'"?

17 And that you Sawnay 'Hate' being Moosawr

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'Disciplined', and cast my words behind you:
18 When you saw a thief, you were Rawtsaw 'Pleased' with him, and had a portion with those who Nawaf 'Commit Abomination'.
19 You send your mouth to that which is Rah 'Disagreeable', and your Lawshone 'Tongue' joins Meermaw 'Deceit'.
20 You sit speaking against your Awkh 'Brother'; giving Dofee 'Slander' to your own Ame 'Mother's' son.
21 These things you have done, and I kept myself silent; you Dawmaw 'Thought' that I was going to become someone like you: but I will Yawkahh 'Reprove' you, and set them in Awrak 'Order' before your eyes.
22 Now Bene 'Overstand' this, you who forget Eloah, unless I tear you in pieces and none will Nawtsal 'Deliver'.
23 Whoever offers Todaw 'Thanksgiving' sacrifice Kawbad 'Glorifies' me: and him that places himself in the right way, I will show the Yehshah 'Salvation' of Eloheem.

Chapter Fifty-One

Forgive Me, O Eloheem

The Name Bathsheba (בת-שבא) Means "Daughter Of An Oath". She Was The Daughter Of Eliam (2 Samuel 11:3) And The Wife Of Uriah, The Hittite. She Bathed Naked Outside For David To See Her (2 Samuel 11:2), And He Was Pleased With Her, And As 2 Samuel 11:4, States "And David Sent Messengers And Took Her; And She Came In Unto Him, And

He Lay With Her...". Bathsheba Became Pregnant, And David Had Her Husband Uriah Sent To The Front Line To Be Murdered (2 Samuel 11:15; 12:9-10; Holy Tablets Chapter 13, Tablet 12). When Bathsheba Daughter of Eliam Heard That Uriah Was Dead, And Her Mourning Was Over, David Sent For Her To His House, And She Became His Wife And Bore A Child Who Died Shortly After His Birth (2 Samuel 12:14) Because Of David's Deeds. Her Second Son Named Solomon (2 Samuel 12:24), Who The Prophet Nathan Called Jedidiah (ידידיה) Meaning "Beloved Of Yahuwa" (2 Samuel 12:25) Became His Successor (1 Kings 1:30) Over Israel.

51 To the conductor of the musician, a song of David, when Nathan the Nawbee 'Prophet' came to him, after he Bo 'Came' into Bathsheba (had sexual intercourse with her). Have Khawnan 'Mercy' on me, O Eloheem, according to your Khehsed 'Kindness': according to the multitude of your Rawkham 'Mercies', Mawkhaw 'Blot' out my Fehshah 'Wrong'.

2 Wash me thoroughly from my Awwone 'Iniquity' and Tawhare 'Clean' me from my Khattawaw 'Going Wrongs'.

3 For I am aware of my Fehshah 'Transgressions'; and my going wrongs are continually in front of me.

4 Against you, you only, I have gone wrong, and done disagreeableness in your Ahyin 'Sight'; so that when you speak, you may be just, and when you Shawfat 'Judge', you may be Zawkaw 'Clear'.

5 Behold, I was twisted in Awwone 'Iniquity'; and in going wrong did my mother

Yawkham 'Conceive' me.
6 Behold, you Khawfates 'Delight' in Ehmeth 'Truth' in the Tookhaw 'Inward Parts': and in the Sawtham 'Hidden' parts, you will cause to know Khokmaw 'Wisdom'.
7 Clear me of my going wrong with hyssop, and I will be Tawhare 'Clean': Kawbas 'Wash' me, and I will be Lawban 'Whiter' than Shehleg 'Snow'.
8 Allow me to hear gladness and Simkhaw 'Joy'; that the Ehtsem 'Bones' which you Dawkaw 'Crushed' may Gheel 'Exult'.
9 Sawthar 'Conceal' your Fawneem 'Face' from my going wrongs, and wipe out all of my Awwone 'Iniquities'.
10 Bawraw 'Pro-Create' a Tawhare 'Clean' Labe 'Heart' in me, O Eloheem; and Koon 'Establish' a Khawdash 'New' Rooakh 'Soul' within me.
11 Don't cast me away from your presence; and don't take your Qodesh 'Holy' Rooakh 'Soul' from me.
12 Return to me the Sawsone 'Gladness' of your Yehshah 'Salvation'; and Sawmak 'Uphold' me, O willing Rooakh 'Soul'.
13 I will Lawmad 'Teach' those who transgress your Dehrek 'Ways'; and those who have gone wrong will return their ways unto you.
14 Deliver me from the blood of the guilty, O Eloheem, Elohe of my Teshooaw 'Deliverance': my Lawshone 'Tongue' will Rawnan 'Shout With A Ringing Cry' of your righteousness.
15 Oh Adonai, open my lips, and my mouth will make your Tehhillaw 'Praises' known.
16 For you take no delight in Zehbakh 'Sacrifice', or

else I would give it. You are not Rawtsaw 'Pleased' in ascending Olaw 'Burnt-Offerings'.

17 The Zehbakh 'Sacrifices' of Eloheem are given of a broken Rooakh 'Soul': a broken and crushed Labe 'Heart'. O Eloheem, you will not be Bawzaw 'Despised'.

18 Do that which is pleasing in your pleasure to Zion "the set up fortress": Bawnaw 'Build' you the Khomaw 'Walls' of Jerusalem.

19 Then you will be Khawfates 'Delighted' with the righteous Zehbakh 'Sacrifices', with ascending Olaw 'Burnt-Offerings' and the entire ascending Olaw 'Burnt-Offerings': they will ascend Far 'Bullocks' on your Mizbayakh 'Altar'.

Chapter Fifty-Two

This Chapter 52 Of Psalms Is A Song Sung By David, Which Is Speaking About When Doeg The Edomite Told Saul That David Was Hiding In Ahimelech's House (1Samuel Chapter 21). Saul Became Envious And Jealous Of David After He Came Back From The Battle With The Philistine, And The Women Sung In 1Samuel 18:7 "And The Women Answered One Another As They Played, And Said, Saul Hath Slain His Thousands, And David His Ten Thousands." So Saul Kept Watch Of David, Because He Thought As It States In Verse 8, That David Would Want Saul's Kingdom Also. Saul Plotted To Kill David, So He Planned For Him To Marry His Second Daughter Michal. As A Dowry, David Was To Bring Back 100 Foreskins (1Samuel 18:21-27), But Saul Planned For

David To Be Murdered In The Battle. David Returned Successfully, And Saul Became David's Enemy, And Wanted David Killed. Jonathan Who Was David's Male Lover (1Samuel 18:1), Warned David, Begged And Pleaded With His Father Saul Not To Kill David. Now, Another Battle Occurred In Which David Killed Alot Of Philistines, And Saul Became Envious And Conspired To Kill David Again (1Samuel 19-8-9). David Escaped From Saul With The Help Of His Wife Michal. David Went To Naioth In Ramah With Samuel, The Prophet (1Samuel 19:18-19). When Saul Sent Messengers Three Times To Samuel, It Says In Verse 20, "The Spirit (Rooakh Meaning 'Soul') Of God (Eloheem) Was Upon The Messengers Of Saul, And They Also Prophesied (Nawbaw Meaning 'To Prophesy')."; And The Same Thing Happened To Saul, When He Came To Samuel And The Prophets. The Rooakh (רוח) Soul Of Eloheem Was Upon Saul Also, And He Nawbaw (נבא) Prophesied. David Then Told Jonathan To Lie For Him Saying That He Was Going To Bethlehem For The Yearly Sacrifice For The Family (1Samuel 20:6-42). This Angered Saul, Who Again Wanted David Killed, But David Fled To Nob With Ahimelech, The Priest. Now, Doeg, The Edomite, The Chief Of Saul's Herdsman, Was In Nob That Day To Fulfill His Vow (1Samuel 21:7). David Went To Achish, King Of Gath, But The People Said In 1Samuel 21:10 "Saul Hath Slain His Thousands, And David His Ten Thousands?", So David Started Acting As A

Madman In Order To Be Rejected. David Then Went To The Cave Of Adullam, And His Family Came There To Meet Him, And He Took Them To Mizpeh Of Moab, And They Stayed There (1Samuel 22:1-4). Make Note That David Is Related To The Moabites By His Father Jesse, Son Of Obed And Ruth, A Moabitess (Ruth 1:4, 22; 4:10, 12-22). Now Doeg Told Saul On David, And Saul Called Ahimelech, The Priest And All His Father's House, And Ordered His Servants To Kill Them, Because They Helped David Escaped, But The Servants Refused (1Samuel 22:9-17). Saul Then Told Doeg To Kill The Priests, And He Massacred Everyone, And Every Animal In Nob, The City Of The Priest (1Samuel 22:18-19). David Was Singing This Song Of Psalms Chapter 52, For The Eloheem To Help Him Against Doeg.

The Ghibbore That Did Not Place Eloheem As His Strength

52 To the conductor of the musician, Maschil "poem of intelligence", a song of David "the beloved", when Doeg "fearing" the Edomite came and made it known to Saul and said to him, David is coming to the house of Ahimelech "my brother is ruler". Why do you praise yourself in Rah 'Disagreeableness', O Ghibbore 'Mighty One'? The Khehsed 'Kindness' of El is Tawmeed 'Continually'.

2 Your tongue plots your mischievous desires; like a sharp razor doing treacherous things.

3 You Awhab 'Love' Rah 'Disagreeable' than Tobe

'Agreeableness'; Shehqer 'Falsehood' than speaking that which is Tsehdeq 'Righteousness'. Selah "fall down and pray".

4 You love all Behlah 'Swallowing' words, O tongue of Meermaw 'Deceit'.

5 El will likewise destroy you for ever, he will take you away and Nawsakh 'Pluck' you out of your Ohel 'Tent', and Shawrash 'Root' you out of the Ehrets 'Planet Earth' of the Khahee 'Living'. Selah "fall down and pray".

6 Those who are righteous as a Zodoqite will also see, and Yawray 'Fear', and will laugh mockingly at him:

7 Lo, this is the Ghehber 'Mighty One' that did not Soom 'Place' Eloheem as his Mawoze 'Stronghold'; but Bawtakh 'Trusted' in the abundance of his Osher 'Riches', and strengthened himself in his desire to do wickedness.

8 But I am like a green refreshed Zayyith 'Olive' tree in the Bahyith 'House' of Eloheem: I Bawtakh 'Trust' in the Khehsed 'Kindness' of Eloheem for Owlam 'Everlasting' and ever.

9 I will Yawdaw 'Praise' you for Owlam 'Everlasting', because you have done it: and I will Qawwaw 'Wait' on your Shame 'Name'; for it is Tobe 'Agreeable' in front of your Khawseed 'Chosen Ones'.

Chapter Fifty-Three

The Eloheem Looked From The Skies On The Sons Of Adamites

53 To the conductor of the musician upon Mahalath, Maschil "a poem of

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Figure 39
Asaph, Son Of Berechiah, Chief Levite Musician Under David

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Figure 40
Nathan, The Prophet

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Figure 41
Doeg, The Edomite

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Figure 42
Ahimelech, The Priest, Father Of Abiathar

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Figure 43
Saul, Father Of Jonathan

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Figure 44
Michal Daughter Of Saul, Wife Of David

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Figure 45
Obed, Father Of Jesse

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Figure 46
Ruth A Moabitess, Mother Of Obed

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Diagram 11

The City Of Gath

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intelligence", a song of David "the beloved". The Nawbal 'Fool' has said in his heart, there is no Eloheem. They are Shawkhath 'Corrupt', and have done Tawab 'Abominable' Awwel 'Unrighteous' things: there is none that does Tobe 'Agreeable'.

2 Eloheem Shawqaf 'Looked Down' from the Shawmahyim 'Skies' on the sons of Awdawm 'Adamites', to Rawaw 'See' if there were any that had Sawkal 'Intelligence' that sought Eloheem.

3 All of them have Soog 'Gone Back': they are altogether Awlakh 'Corrupted Morally'; there is none that does that which is Tobe 'Agreeable'; no not one.

4 Don't those who Fawal 'Does' iniquity know? Who eats my Am 'Nation Of People' as they eat bread: they have not Qawraw 'Called' upon Eloheem.

5 There they were in Fakhad 'Dreadful' Fawkkad 'Fear', such as none has Fakhad 'Dreaded': for Eloheem has Fawzar 'Scattered' the Eh'tsem 'Bones' of those who Khawnaw 'Encamps' against you: you have shamed them, because Eloheem has Mawas 'Contemned' them.

6 Oh give the Yeshooaw 'Salvation' of Israel out of Zion! When Eloheem returns the Shebooth 'Captivity' of his Am 'Nation Of People', Jacob will Gheel 'Exult', and Israel will Sawmakh 'Give A Glad Declaration'.

Chapter Fifty-Four

Hear My Tefillaw 'Prayer'

54 To the conductor of the

musician on Neginoth, Maschil "a poem of intelligence", a song of David "the beloved", when the Ziphims "smelters", inhabitants of Ziph came and said to Saul "desired", doesn't David Sawthar 'Conceal' himself with us?
2 Yawshah 'Save' me, O Eloheem, by your name and Deen 'Judge' me by your Gheboorаw 'Might'.
3 Hear my Tefillaw 'Prayer', O Eloheem; give ear to the words of my mouth.
4 For Zoor 'Strangers' rise up against me, and fiercely seek after my Nehfesh 'Spirit': they have not Soom 'Placed' Eloheem in front of them. Selah "fall down and pray".
5 Lo, Eloheem is my Awzar 'Helper': the Adonai "master" is with those who Sawmak 'Upholds' my Nehfesh 'Spirit'.
6 He will return Rah 'Disagreeable' unto my Shawrar 'Enemies': Sawmath 'Put An End' to them in your Ehmeth 'Truth'.
7 I will Zawbakh 'Sacrifice' freely unto you: I will praise your name, O A Yahuwa (A Yahuwa not the Yahuwa), for it is Tobe 'Agreeable'.
8 For he has Nawstal 'Delivered' me out of all of my Tsawraw "Troubles'; and my Ahyin 'Eyes' have seen it upon my Oyabe 'Enemies'.

Chapter Fifty-Five

Listen To My Supplications When I Am In Trouble From My Enemies

55 To the conductor of the musician on Neginoth, Maschil "a poem of intelligence", a song of

David "the beloved". Give an ear, listen of my Tefillaw 'Prayer', O Eloheem; don't hide from my Tekhinnaw 'Supplication'.

2 Listen to me, and answer me: I roam freely in my Seeakh 'Meditation', and make a Hoom 'Discomfit';

3 Because of the voice of the enemy, facing the oppression of the Rawshaw 'Wicked': for they Mote 'Shake' their iniquities upon me, and in their wrath, they Sawtam 'Hate' me;

4 My Labe 'Heart' is Khool 'Twisted' within me: and the terrors of death are falling upon me.

5 Fearness and trembling have come upon me, and shuddering has covered me.

6 And I said, Oh give it that I had Ayber 'Wings' like a Yonaw 'Dove' would I fly away and Shawkan 'Abide' somewhere;

Selah

Fall Down And Pray"

The Aramic (Hebrew) Word Selah (סלה) As Found In Psalms 55:7, Means "Fall Down And Pray"; But Is Translated In The Hebrew Lexicon As "To Lift Up, Exalt". The Ashuric/Syriac (Arabic) Word For Selah Is Salaat (صلاة) Meaning "To Worship"; Which Comes From The Root Word Sala (صلى) Meaning "Pray, To Worship". The Ashuric/ Syriac (Arabic) Word Yusaluwna (يصلون) From The Root Word Saluw (صلو) Is Being Used In El's Holy Qur'aan 33:56 Where It States: "Allah And His Angels Send Blessings (Yusalluwna) On The Prophet (Al Nabiyya)...". The Word Used For Blessings Is Yusalluwna (يصلون) And It Does Not Mean Blessings, Which Is Barakat (بركة), It Means 'Salutations'. So It Is

Making It Clear That This Quote Is Saying "Allah And His Angels Send Salutations On The Prophet", But Being The Muslim World Uses The Word Salaat For Prayer Then It Would Mean That The Muslims Are Suppose To Worship Or Pray To Muhammad In A Subtle Kind Of Way. Not Blessings Which Would Be The Word Barakat (بركة). I Am Concerned With The Fact That The Word **Blessings** *Which In Arabic Is Barakat (بركة) And Is The Same As The Hebrew Barak (ברך), Is Nowhere To Be Found In That Verse In Arabic. It Literally Tells Them That Allah And The Angels Worship Muhammad And That They Should Worship Muhammad Also. Besides This Blatant Fact That They Try To Hide, The Arabians Still Copied This Ashuric/Syriac (Arabic) Word Salaat (صلاة) From The Aramic (Hebrew) Word Selah (סלה) Which Is Found Throughout The Old Testament 75 Times (Refer To Scroll #12, "What Is Taful?" Parts 1 & 2) And It Was Initiated In The Latin By The Popes Who Helped To Shape The Islaamic Faith In Arabia From Catholic Christianity. This Is Why There Is A Whole Chapter 19 In The Koran Dedicated To Jesus' Mother, Chapter Of Mary (Suratul Maryam).*

The Muslims Today Chose The Word **Salaat** *(صلاة) For Prayer And Worship. When The Root Of The Word Is Sal (صل), For Salutations, And As You Can See* **Salat** *And* **Salut- Ations** *(Salutations) Is The Same Word. The Word* **Salute** *As Defined By The American Heritage Dictionary Is from Middle English saluten, from*

Latin sal¿t³re, from sal¿s, sal¿t-, health. In French Salus 'Welfare, Health, Safety'; See Sol"; And This Word Sol Means "The Sun", So As You Can See, The First Letters Of The Latin Word Salute (Which Is Used In English), Are The Same As The Ashuric/Syriac (Arabic) Word Salaat (صلاة) And Both Get Their Root In Sal, From Which Comes Sol Or Solar, Or Sun. This Is Why The 93Rd Attribute Of Allah Is Al Nuwr (النور) The Light. Make Note The 93Rd Attribute, And The Sun Is 93 Million Miles Away From The Earth. There Is Also A Chapter 91 In The Koran Dedicated To The Sun Called Suratul Shams (الشمس صورة). The Only Difference Between The Aramic (Hebrew) Word Selah (סלה) And The Ashuric/Syriac Arabic Word Salaat (صلاة), Are The Vowels. Notice The Only Difference Between The Two Words Is The Taa Marbuta (ة) From The Ashuric/Syriac (Arabic) Word Salaat (صلاة), Which Your Arabic Scholars Know That Most Of The Time, When You Have Taa Marbuta (ة) At The End Of A Word, It Is Pronounced With The Letter "H"; So Again, You Are Talking About The Same Word.

*People Misuse The Word **Selah** (סלה). Many So-Called Christians, Muhammadans, And Rabbinical Scholars All Have Their Own Different Interpretations Of The Meaning Of This Word, **Selah** (סלה), Which Leaves The Masses Confused On Its Meaning. None Of These So-Called Scholars Agree Amongst Themselves. According To Strongs Bible Concordance Under Number 05542, In The*

Section Of The Hebrew Articulation, The Word Selah Spelled Celah (Seh-Law) Selah (סלה), Means "Pause". According To The Hebrew/English Lexicon By Gesenius On Page 588, Selah Means "To Lift Up, To Be Quiet, To Be Silent." According To The Standard Jewish Encyclopedia On Page 1681, The Word Selah Means "Forever". They Claim That This Is The Traditional Interpretation. According To The Septuagint, The Word Selah Is Diapsalma Which May Mean "Change Of Melody". With All Of These Different Definitions, There Is Obviously A Doubt And I Deal Only With The Facts. And The Facts Is This! The Word **Selah** *(סלה), Salaat (صلاة), Is Simply A Signal To Worshippers "To Raise Up, Stand To Begin Prayer". And In All Of Their Definitions That Is 1.Pause, This Is Done In The Islaamic Prayer, To Pause For Short Periods Of Time Between Each Recitation. 2. Lift Up, This Is A Ritual In Islaamic Prayer Of Going From Prostration To Standing Up. 3. Change Of Melody, This Is Done During Prayer As They Sing Or As They Call It Chant; So It Is Plain To See How The Word Is Misused. As Nuwaubians, We Call Our Prayer Taful (𐌶𐌰𐌼𐌿𐌻) From Where You Find The Aramic (Hebrew) Word Tefillaw (תפלה) Meaning "Prayer" As Found In Psalms 4:1, From The Root Word Fawlal (פלל) Meaning "Pray, Judge, Intervene" (Refer To Scroll #167 "Nuwaubian Taful"), And Our Taful Was Taken From Our Ancestors The Khamites (Egyptians). David Prayed In Psalms 138:2 Where It States And I Quote "I Will* <u>*Worship*</u> *(Shawkhaw) Towards*

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Thy Holy (Qodesh) Temple (Haykawl), And Praise Thy Name For Thy Lovingkindness (Khehsed)...". *And The Aramic (Hebrew) Word Used In This Quote For Worship Is Shawkaw (שחה) Meaning "To Bow Down, Prostrate Oneself". And Again In Psalms 95:6 Where It States And I Quote* "O Come, Let Us Worship (Shawkhaw) And Bow Down (Kawrah); Let Us Kneel (Bawrak) Before The Lord (Yahuwa) Our Maker (Awsaw)." *Again, In This Quote The Same Word Worship, Shawkaw (שחה) Meaning "To Bow Down, Prostrate Oneself" Is Being Used For David Worshipping To Yahuwa. David Prayed To Yahuwa (Psalms 99:5; 5:7; 138:2). He Made Salaat (صلاة) Or Selah (סלה). Psalms Are Hymns Meaning "A Song", From Middle English Imne, From Old French ymne, From Latin Hymnus, Songs Of Praise, From Greek Humnos, Praise Or Joy. Hymns Are What Christians Sing In Their Churches And After The Congregation Is Finished Singing, Then The Reverend Says "It's Time For Prayer", Also Muslims Have The Adhaan Or Call To Prayer Sung From Their Minarets. They Gather And The Imaam, Leader Of Prayer Says "It's Time To Stand Up And Pray". The Same Applies In Judaism, The Cantor Chant Sings And Then The Kohane Or Rabbi Starts The Prayer. As You Can See From The Many Definitions And Explanations, From These So-Called Scholars, How Misleading This Can Be. Thus, They Are Misleading Your Soul. That's Why I Have Always Stressed The Importance Of Knowing The Original Languages Of*

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The Scriptures, Ashuric/ Syriac (Arabic)-The Mother Of All Languages, And Aramic (Hebrew)-The Father Of All Languages, Which Stemmed From The Cuneiform Language, Which In Latin Is Cuneaus, Meaning 'Wedge', The Original Name Of Which Was Nuwaubic.

7 Lo, I would Nawdad 'Wander' far away, and pass the shadow hour in the Midbawr 'Wilderness'. Selah "fall down and pray".

8 I would hasten my Miflawt 'Place Of Escape' from the windy Sawaw 'Storm' and Sahar 'Tempest'.

9 Behlah 'Swallow' them, O Adonai, and Fawlag 'Divide' their Lawshone 'Tongues', so they can't understand one another: for I have seen Khawmawce 'Violence' and Reeb 'Strife' in the Eer 'City'.

10 By day and shadow hour they Sawbab 'Surround' the walls. Awwen 'Iniquity' and Awmawl 'Suffering' are in the middle of it.

11 Their desire to do wickedness is in the Qehreb 'Midst' of it: Toke 'Fraud' and Meermaw 'Deceit' doesn't depart from her open places.

12 For it is not Oyabe 'Enemies' that Khawraf 'Reproaches' me; I could bear it: It is not he who Sawnay 'Hates' me that Gawdal 'Magnifies' himself against me; I could Sawthar 'Conceal' myself from it.

13 And it was you, an Enosite: my Ehrek 'Order', my Alloof 'Chief', and my known.

14 We took Mawthaq 'Sweet' Sode 'Secret Counsel' together, and walked to the house of Eloheem in Rehghesh 'Company' of each other.

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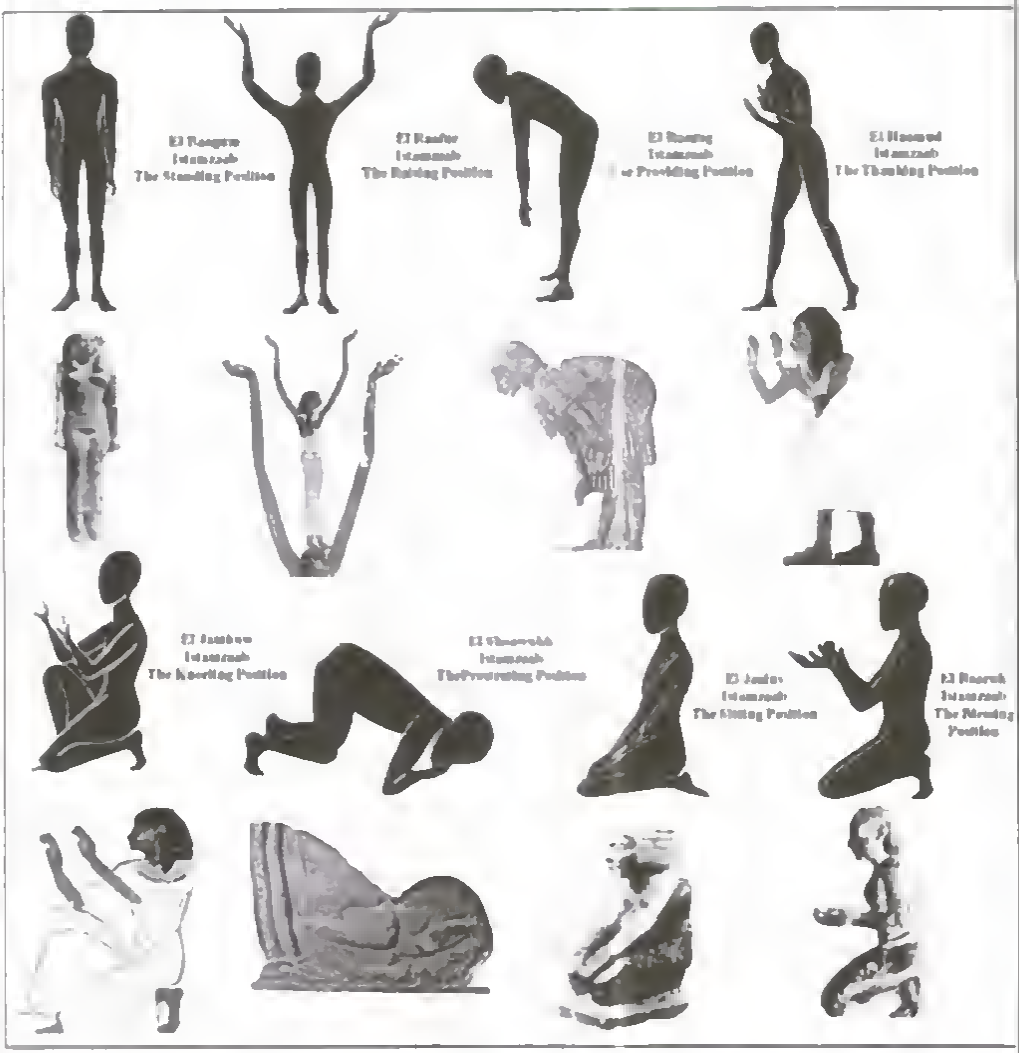

Figure 47
The Nuwaubian Taful (Prayer) Taken From The Egyptian Taful (Prayer)

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15 Let death be Nawshaw 'Deceiving' upon them; let them descend down into Sheol "the underworld": for Rah 'Disagreeableness' is in the places where they sojourn, and in the midst of them.

16 Me, I will call upon Eloheem, and A Yahuwa (A Yahuwa not the Yahuwa) will Yawshah 'Save' me.

I Will Meditate Three Times A Day

17 Ehreb 'Dusk Period', and Boqer 'Beginning Of A New Day', and Tsohar 'Noon' (midday), will I Seeakh 'Meditate', and be disquieted; and he will hear my voice.

18 He has Fawdaw 'Redeemed' my Nehfesh 'Spirit' in Shawlome 'Peace' from the war against me, because there were many with me.

19 El will hear, and answer them, even he that dwells of the Qehdem 'Olden' days. Selah "fall down and pray". Because they don't have Khaleefaw 'Changes', therefore they will not fear Eloheem.

20 He has sent forth his Yawd 'Hands' against those who were at Shawlome 'Peace' with him: he has Khawlal 'Broken' his Bereeth 'Covenant'.

21 The words of his mouth were smoother than Makhamawaw 'Butter', but war was in his heart: his words were Rawkak 'Softer' than Shehmen 'Oil', yet they were Fetheekhaw 'Opened Swords'.

22 Send out your burden upon a Yahuwa (A Yahuwa not the Yahuwa), and he will Kool 'Nourish' you, and will never for Olawm "everlasting" give those who are righteous as a Zodoqite to shake.

23 But you, O Eloheem,

will cause them to Yawrad 'Descend' down into the well of Shawkhath 'Destruction'. Enosites who are bloody and Meermaw 'Deceitful' will not live half of the days of their life; yet I will put my Bawtakh 'Trust' in you.

Chapter Fifty-Six

I Place My Trust In Eloheem

56 To the conductor of the musician upon Jonathelem-rechokim "silent dove of far-off", Michtam of David "the beloved", when the Philistines took him in Gath. Be merciful to me, O Eloheem: for Enosites would Shawaf 'Gasp After' me; Lawkham 'Fighting' daily, he Lawkhats 'Oppresses' me.

2 My enemies would Shawaf 'Gasp After' me daily, for there are many that Lawkham 'Fights' against me, O most Mawrome 'On High'.

3 Days that I am Yawray 'Afraid', I will put my Bawtakh 'Trust' in you.

4 In Eloheem I will Hawlal 'Praise' his word, in Eloheem I have put my Bawtakh 'Trust'. I will not fear what Bawsawr 'Flesh And Skin' can do to me.

5 Every day, they twist my words around: all of their thoughts against me are Rah 'Disagreeable' acts.

6 They Goor 'Sojourn' themselves together against me, they Tsawfan 'Hide' themselves, they keep watch of the marks of my heels when they wait for my Nehfesh 'Spirit'.

7 Will they escape by Awwen 'Iniquity'? Descend the Am 'Nation Of People' down in your anger, O

Eloheem.
8 You count my Node 'Wanderings'. Place my Dimaw 'Tears' in your bottle. Are they not in your Sayfer 'Scroll'?
9 Day I cry to you, then my enemies will turn back. I Yawdah 'Know' this, for Eloheem is for me.
10 In Eloheem will I Hawlal 'Praise' his words. In a Yahuwa (A Yahuwa not the Yahuwa) will I Hawlal 'Praise' his words.
11 In Eloheem, I place my Bawtakh 'Trust': I will not be afraid of what an Adamite can do to me.
12 Your Nehder 'Vows' are upon me, O Eloheem: I will give Shawlam 'Peaceful' Todaw 'Thanksgiving' to you.
13 For you have delivered my Nehfesh 'Spirit' from Mawweth 'Death': will not my feet from Dehkhee 'Thrusting Down' so that I may walk in front of Eloheem in the Ore 'Light' of those who are Khahee 'Living?

Chapter Fifty-Seven

A Song Of David When He Fled From The Ruler Saul

57 To the conductor of the musician, Altaschith "do not destroy", Michtam of David "the beloved", when he ran away from the ruler Saul "desired" in the cave. Be merciful to me, O Eloheem, be merciful to me; for my Nehfesh 'Spirit' Khawsaw 'Trusts' in you. In the Tsale 'Shadow Of Protection' of your Kawnawf 'Wings' will I make my place of Khawsaw 'Trust' until these mischievous desires of his Awbar 'Passes' over me.
2 I will Qawraw 'Cry' to

Eloheem Elyone 'Most High'; unto El that makes an end to all things for me.
3 He will send from the Shawmahyim 'Skies', and Yawshah 'Save' me from the Kherfaw 'Reproach' of those who try to Shawaf 'Gasp After' me. Selah "fall down and pray". Eloheem will send his Khehsed 'Kindness' and his Ehmeth 'Truth' forth.
4 My Nehfesh 'Spirit' is amongst Lawbee 'Lions': I Shawkab 'Lie' among those who are Lawhat 'Set On Fire', the Bane 'Sons' of Adamites', whose teeth are Khaneeth 'Spears' and arrows, and their Lawshone 'Tongue' is a Khad 'Sharp' Khehreb 'Sword'.
5 Room 'Rise Up', O Eloheem, above the Shawmahyim 'Skies'; Your Kawbode 'Glory' above all of the Ehrets 'Planet Earth'.
6 They have established a net for my steps; my Nehfesh 'Spirit' Kawfaf 'Bows Down'; they dug a pit in front of me, in the Tawwek 'Middle' where they Nawfal 'Fell'. Selah "fall down and pray".
7 My Labe 'Heart' is established, O Eloheem, my heart is Koon 'Established': I will Sheer 'Sing' and Zawmar 'Sing Praises'.

In Psalms 57:8 David Is Telling His Psaltery, Which In Aramic (Hebrew) Is Nawbale (נבל) Meaning "Lute, Guitar, Harp", And Harp, Which In Aramic (Hebrew) Is Kinnore (כנור) Meaning "Lyre Or Harp" To Wake So That He Can Give Praises To The Adonai. Again, Make Note That This Is Not Speaking About Jesus, It Is Speaking About David, Because Never In The New Testament Does It Claim That Jesus Played A Harp Or Psalter. Jesus Was A

Carpenter As Mentioned In Mark 6:3 Where It Says: "Is Not This The Carpenter (Tektone), The Son Of Mary,..."; And The Greek Word Used For Carpenter Is Tektone (τέκτων) Meaning "A Worker In Wood, Joiner, Builder". Nowhere Is The Word Psalter Or Psaltery Mentioned In Any Of The Books Of The New Testament.

8 Oor 'Awake', my Kawbode 'Glory'; Oor 'Awake', Nawbale 'Psaltery' and Kinnore 'Harp': I Will Oor 'Awake' at Shakhar 'Dawn'.

9 I will praise you, O Adonai, amongst the nation of people: I will Zawmar 'Sing Praises' to you among the Lehome 'People'.

10 For your Khehsed 'Mercy' is great to the Shawmahyim 'Skies', and your Ehmeth 'Truth' to the Shakhaq 'Thin Dust Clouds'.

11 Room 'Rise Up' above the Shawmahyim 'Skies', O Eloheem; your Kawbode 'Glory' above all the Ehrets 'Planet Earth'.

Chapter Fifty-Eight

Destroy My Enemies

58 To the conductor of the musician, Altaschith "do not destroy", Michtam of David "the beloved". Do you indeed speak righteous as a Zodoqite, O silent ones? Do you Shawfat 'Judge' Mayshawr 'Uprightly, O you Bane 'Sons' of Adamites?

2 In your heart, you do that which is Ehwel 'Unrighteous'; you Fawlas 'Weigh' the Khawmawce 'Violence' of your hands in the Planet Earth.

3 Those who are Rawshaw

'Wicked' are strangers from the Rekhem 'Womb': as they come from the Behten 'Belly', they Tawaw 'Wander', speaking Kawzawb 'Lies'.

4 Their Khaymaw 'Poison' is as the Demooth 'Likeness' of the poison of a Nakhash 'Serpent': like the deaf Fehthen 'Adder' that stops her Ozen 'Ears';

5 Who will not listen to the voices of Lawkhash 'Charmers', charming with Khawkam 'Wisdom'.

6 Overthrow their Shane 'Teeth', O Eloheem, in their mouth: destroy the great teeth of the Kefeer 'Young Lions,' O A Yahuwa (A Yahuwa not the Yahuwa).

7 Let them be Mawas 'Contemned' as waters which continually walks: when he Dawrak 'Bends' his bow to shoot his Khayts 'Arrow', allow them to be Mool 'Cut Into Pieces'.

8 As a snail melts, walking away: as the Nehfel 'Miscarriage' of a Ishshaw 'Woman', who doesn't see the Shehmesh 'Sun' of this world.

9 Before your pots can Bene 'Overstand' the feeling of the thorns, he will remove it as a whirlwind, those which are Khahee 'Living', and those which are Khawrone 'Burning'.

10 The righteous as a Zodoqite will give a glad declaration when they perceive the Nawqawm 'Vengeance': he will Rawkhats 'Wash' the steps of feet in the Dawm 'Blood' of the Rawshaw 'Wicked'.

11 So that an Adamite will say, surely this is a Feree 'Produce' for those who are righteous as a Zodoqite: surely there Yaysh 'Exists' an Eloheem that Shawfat 'Judges' in the Ehrets 'Planet Earth'.

Chapter Fifty-Nine

Save Me From Those Bloody Enosites

59 To the conductor of the musician, Altaschith "do not destroy", Michtam of David "the beloved"; when Saul "desired" ruler of Israel, sent, and they kept guard of the house to kill him. Deliver me from my enemies, O Elohe: be my defense from those that rise up against me.

2 Deliver me from the Fawal 'Doers' of Awwen 'Iniquity', and Yawshah 'Save' me from the bloody Enosites.

3 For, lo, my enemies Awrab 'Lie In Wait' for my Nehfesh 'Spirit': those who are Az 'Mighty' sojourn against me; not for my wrong, nor my having gone wrong, O A Yahuwa (A Yahuwa not the Yahuwa).

4 They run and establish themselves against me, without any iniquity. Awake yourself, come Qeeraw 'Meet' me and Rawaw 'See' what they do!

5 And therefore, O A Yahuwa (A Yahuwa not the Yahuwa) Eloheem of the Tsawbaw 'Heavenly Hosts', the Elohe of Israel, Koots 'Awake' to Fawqad 'Visit' the Goee 'Gentile Nation': don't be merciful to any of those who are deceitfully wicked. Selah "fall down and pray".

6 They return at Ehreb 'Dusk Period': they are Hawmaw 'Disquieted' like a Kehleb 'Dog', and surround the city.

7 Behold, they gush forth with their mouths, with words as swords on their lips, for they say: "Who hears us"?

8 But you, O A Yahuwa (A Yahuwa not the Yahuwa), will Shawkhaq 'Laugh' at

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them; all the Goee 'Gentile Nations' will be in Lawag 'Mockery'.

9 His Oze 'Strength' will I wait upon you for: for Eloheem is my Misgawb 'Refuge'.

10 Elohe of my Khehsed 'Kindness' will Qawdam 'Go In Front' of me: Eloheem will allow me to see my glory over my Shawrar 'Enemies'.

11 Don't Hawrag 'Kill' them, unless my nation of people forget: let them become Nooah 'Fugitives' by your Khahyil 'Vigorous Strength'; and let them descend down, O Adonai our Mogan 'Shield'.

12 Because of the Khattawaw 'Going Wrong' that comes forth out of their Feh 'Mouths' and the words of their Sawfaw 'Lips', let them be taken in their point of Gawohn 'Excellence': and for the Awlaw 'Cursing' and Kakhash 'Lying' that they count upon.

13 Kawlaw 'Cease' them in Khaymaw 'Burning Of Anger'. Cease them so that they are no more; and know that Eloheem Mawshal 'Rules' in Jacob (Israel) to the Ehfes 'Ends' of the Ehrets 'Planet Earth'. Selah "fall down and pray".

14 At Ehreb 'Dusk Period', let them return back; and are Hawmaw 'Disquieted' like a Kehleb 'Dog', and Sawbab 'Surround' the city.

15 Let them become Nooah 'Fugitives' for Awkal 'Food', and Loon 'Complain' if they are not Sawbah 'Satisfied'.

16 But I will Sheer 'Sing' of your Oze 'Strength'; I will shout with a ringing cry of your Khehsed 'Kindness' in the beginning of a new day; for you have been my refuge and my place of escape in the days of my Tsar 'Trouble'.

17 To you, my strength, will I sing praises, for Eloheem is my Misgawb 'Refuge', Elohe of my kindness.

Chapter Sixty

Save Me, O Eloheem

60 To the conductor of the musician upon Shushaneduth "lily of testimony", Michtam of David "the beloved", to Lawmad 'Teach'; when he Nawtsaw 'Struggled' with Aramnaharaim (Mesopotamia) and with Aramzobah (the land northeast of Damascus), when Joab "A Yahuwa is father" son of Zeruiah, sister of David returned, and smote twelve thousand of Edom's army in the Gahee 'Valley' of Mehlakh 'Salt'. O Eloheem, you have Zawnakh 'Cast Us Off', you have Fawrats 'Scattered' us, you have been angry; return yourself to us again.

2 You have caused the Planet Earth to Rawash 'Tremble'; you broke it. Rawfaw 'Heal' the gaps of it for it shakes.

3 You have allowed your Am 'Nation Of People' to see harsh things: you have made us to drink wine to make us stagger.

4 You have given those who Yawray 'Fear' you, a Nace 'Standard' (banner), so that it could flee away because of your Qoshet 'Accuracy'. Selah "fall down and pray".

5 So that your Yedeed 'Beloved' may be set free; Yawshah 'Save' with your right hand, and answer me.

6 Eloheem has spoken in his Qodesh 'Holiness'; I will triumph. I will divide Shechem, and measure out

the valley of Succoth 'Booths'.
7 Gilead is mines, and Manasseh is mines; Ephraim is the Mawoze 'Stronghold' of my Roshe 'Head'; Judah is the one who has the right to make my laws;
8 Moab is my washpot; I will Shawlak 'Cast' my Nahal 'Sandals' over Edom: Philistia, do you shout for triumph because of me?
9 Who will bring me to the sieged city? Who will lead me into Edom?
10 O Eloheem, did you cast us off? O Eloheem, did you not go forth out with our armies?
11 Give us Ezraw 'Help' from trouble: for falsehood is the Teshooaw 'Deliverance' of Adamites.
12 Through Eloheem we will do it with Khahyil 'Vigorous Strength'; for he will Boos 'Tread Down' our troubled enemies.

Chapter Sixty-One

I Will Trust Myself In The Secret Hiding Place Of Your Wings

61 To the chief musician upon Neginah, a song of David "the beloved". Hear my ringing cry, O Eloheem; listen to my Tefillaw 'Prayer'!
2 I will call out to you from the ends of the Planet Earth, when my heart is Awtaf 'Overwhelmed'! Nawkhaw 'Lead' me to the rock Room 'Raised' higher than me.
3 For you are my Makhaseh 'Shelter', my strong defense in front of my enemies.
4 Let me sojourn in your Ohel 'Tabernacle' for Owlam 'Everlasting' life; let me find Khawsaw 'Trust' in the Sayther 'Secret Hiding Place' of your Kawnawf

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Figure 48
Joab, Son Of David's Sister Zeruiah

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Figure 49
Zeruiah Mother Of Joab
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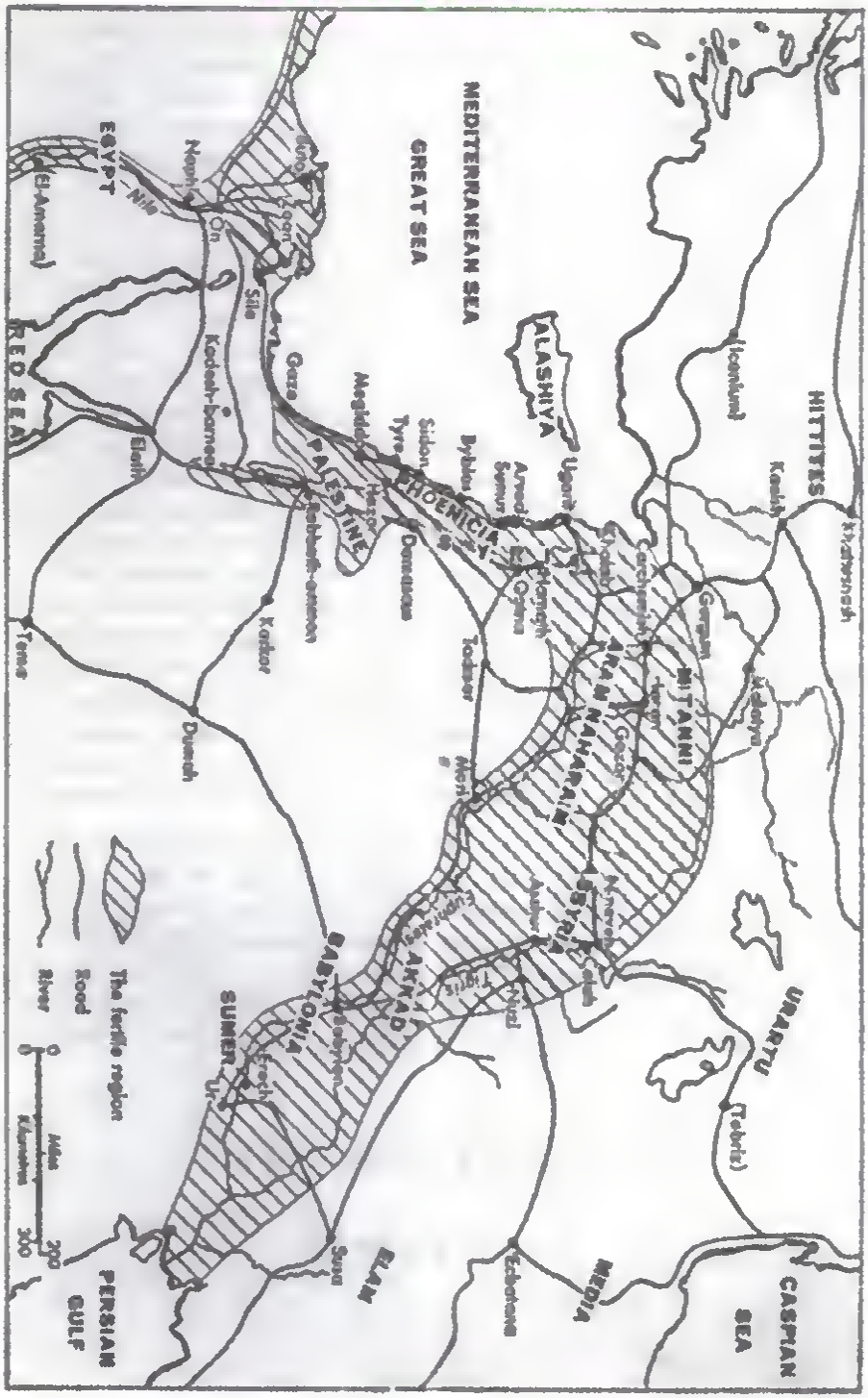

Diagram 12

Map Of Aramnaharaim

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Diagram 13
Map Of Aramzobah

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Diagram 14

Map Of The Territory Of Ephraim and Benjamin and Manasseh

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Diagram 15
The Map Of Shechem

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'Wings'. Selah "fall down and pray".

5 For you, O Eloheem, have heard my Nehder 'Vows': you have given me the Yerooshshaw 'Possession' of those who Yawray 'Fear' your name.

6 Add many years to the Mehlek 'Ruler's' life; let his Shaneh 'Years' live on and on as many generations!

7 May he Yawshab 'Dwell' for Owlam 'Everlasting' in your presence; number Khehsed 'Kindness' and Ehmeth 'Truth' which watches over him.

8 So I will always Zawmar 'Sing Praises' to you, as I offer you daily my Shawlam 'Peaceful' Nehder 'Vows'.

Chapter Sixty-Two

O Eloheem, You Give Kindness To Each Male Living Being According To His Work

62 To the conductor of the musician, to Jeduthun "praising", a song of David "the beloved". My Nehfesh 'Spirit' waits patiently in silence for Eloheem to save me; from him, I get my Tsoor 'Rock' (strength).

2 He alone is my Tsoor 'Rock', and Yeshooaw 'Salvation'; my refuge, and I will never be greatly shaken.

3 How much longer will you Hawthath 'Imagine Mischief' against a male living being? All of you will be Rawtsakh 'Slain', you will be as a stretched out wall, and as a thrusted out Gawdare 'Fence'.

4 You only Yawats 'Advise' to Nawdakh 'Drive' him down from his Sehayth 'Dignity'; they are Rawtsaw 'Pleased' with Kawzawb 'Lies'. They speak words of

blessing out of their mouths, but they Qawlal 'Curse' you inside. Selah "fall down and pray".

5 My Nehfesh 'Spirit' silently waits upon Eloheem; for all of my Tiqwaw 'Expectation' is for him.

6 He alone is my Tsoor 'Rock', and Yeshooaw 'Salvation'; my refuge, and I will never be shaken.

7 In Eloheem is my Yeshooaw 'Shelter' and my Kawbode 'Glory': the Tsoor 'Rock' of my strength. My Makhaseh 'Shelter' is in Eloheem.

8 Put your Bawtakh 'Trust' in him at all times; you Am 'Nation Of People', pour out your heart in front of him: for Eloheem is a Makhaseh 'Shelter' for us. Selah "fall down and pray".

9 The Bane 'Sons' of Adamites who are of low degree are Heh'bel 'Vain'. Those Eesh 'Male Living Being' of high degree are a Kawzawb 'Lie'. When they are ascended on balances, they are altogether lighter than Hehbel 'Vanity'.

10 Don't put your Bawtakh 'Trust' in Osheq 'Oppression'; don't hope to gain any Hawbal 'Vain' by robbery; even if your Khahyil 'Wealth' bears forth increases, don't set yourself (depend) upon them in your heart.

11 Eloheem has spoken once; but I have heard this twice that Oze 'Strength' belongs to Eloheem.

12 Khehsed 'Kindness' is to you, O Adonai; for you give Shawlam 'Peace' to every male living being according to his Mahaseh 'Work'.

Chapter Sixty-Three

I Will Raise Up My Palms In Your Name As

Long As I Live

63 A song of David "the beloved" when he was in the wilderness of Judah. O Eloheem, you are my El, and at Shakhar 'Dawn', I long for you. My Nehfesh 'Spirit', thirst for you, my Bawsawr 'Skin And Flesh' longs for you in a dry and Awyafe 'Exhausted' part of the Planet Earth where there is no water.

2 Let me Khawzaw 'Perceive' you in the Qodesh 'Holy Place', (sanctuary); to see your Oze 'Strength' and Kawbode 'Glory'.

3 Your constant Khehsed 'Kindness' is more Tobe 'Agreeable' than Khahee 'Life' itself, and so my lips will say Shawbakh 'Soothing' praises of you.

4 I will Bawrak 'Bless' you as long as I live; I will raise up the Kaf 'Palms' of my hands in your name to you.

5 My Nehfesh 'Spirit' will feast and be satisfied fat and fatness, and my mouth will praise you shouting with a ringing cry for joy with my lips:

6 As I lie on my spread out bed I Zawkar 'Remember' you; Dawgaw 'Murmuring' on you in the Ashmooraw 'Shadow Hour Watch'.

7 Because you have always been my Ezraw 'Help'. In the Tsale 'Shadow Of Protection' of your Kawnawf 'Wings', I shout for joy.

8 My Nehfesh 'Spirit' clings after you, and your Yawmeen 'Right Hand' holds me up.

9 Those who are seeking my Nehfesh 'Spirit' (to kill me), will Bo 'Come' down into the Takhtee 'Lower Parts' of the Ehrets 'Planet Earth', (the world of the dead).

10 They will be poured out (killed) by the hands of the

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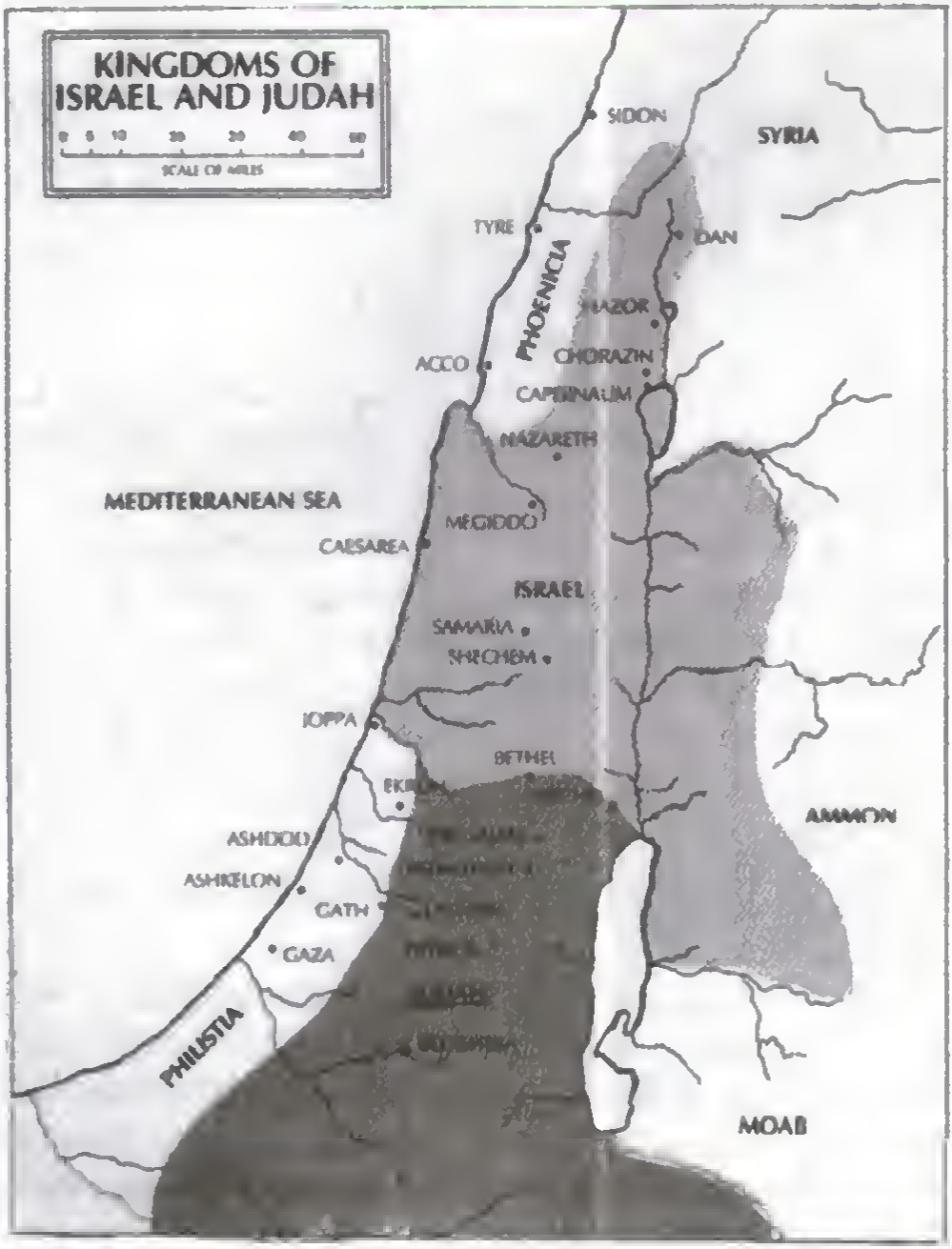

Diagram 16

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Diagram 17
The Land Of Egypt, Mitsrayim

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Figure 50
Mizraim, Where The Mitsraimites (Egyptians) Came From

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Khehreb 'Sword' in battle, and their bodies will be a portion to be eaten by foxes.

11 Because the Mehlek 'Ruler' will give a glad declaration in Eloheem; all that Shawbah 'Swears' by him will give praise; but the mouth of those who speak falsely, will be Sawkar 'Stopped'.

Chapter Sixty-Four

All Adamites Will Fear And Make The Deeds Of Eloheem Known

64 To the conductor of the musician, a song of David "the beloved". Hear my voice, O Eloheem while I'm Seeakh 'Meditating'. Keep me alive from dreading my enemy.

2 Sawthar 'Conceal' me from the Sode 'Secret Counsel' of the Rawah 'Wicked'; from the Rehghesh 'Insurrection' of the Fawal 'Doers' of Awwen 'Iniquity':

3 Who Shawnan 'Sharpens' their Lawshone 'Tongue' like a Khehreb 'Sword', and bends their bows for their arrows, with Mar 'Bitter' words.

4 That they may shoot at him in their Mistawr 'Hiding Place' at the perfect time: suddenly, they shoot at him, and they are not afraid.

5 They strengthen themselves in Rah 'Disagreeable' matters: they count themselves laying Moqashe 'Traps'; they say: "Who will see them"?

6 They search out unrighteousness; they complete their search: both the inner thoughts of every male living being of them, and their hearts are

Awmoqe 'Deep'.
7 But Eloheem will Yawraw 'Shoot' Khayts 'Arrows' at them; they will be Mawkaw 'Wounded' Fithome 'Suddenly'.
8 So they will allow their own Lawshone 'Tongues' to Kawshal 'Stumble', and every one that sees them will Nawdad 'Depart'.
9 And all the Adamites will Yawray 'Fear', and will make the Foal 'Deeds' of Eloheem known; for consider his Mahaseh 'Works' Sawkal 'Intelligently'.
10 Those who are Zodoqites "righteous" will give a glad declaration in A Yahuwa (A Yahuwa not the Yahuwa), and all those who are Yawshawr 'Upright' in heart will praise him.

Chapter Sixty-Five

Let Me Dwell In Zion

65 To the conductor of the musician, a song; song of David "the beloved". O Eloheem, Tehhillaw 'Praises' awaits for you in Zion: and the Nehder 'Vow' will be at Shawlam 'Peace' unto you.
2 O you that Shawmah 'Hears' Tefillaw 'Prayers', unto you will all Bawsawr 'Skin And Flesh' come.
3 Speaking Awwone 'Iniquities' that prevail against me; our wrongs, you will cover.
4 Happy is he whom you Bawkhar 'Choose' to Qawrab 'Come Near', so that he may dwell in your Khawtsare 'Courts': we will be Sawbah 'Satisfied' with the Toob 'Agreeableness' of your Bahyith 'House' (Eloheem has a house), and your Qawdoshe 'Holy' Haykawl 'Temple'.
5 By Fear in Tsehdeq 'Righteousness' you will

Awnaw 'Answer' us, O Elohe of your Yehshah 'Salvation'; who are the Mibtawkh 'Confidence' of all the ends of the Ehrets 'Planet Earth', and of them that are far off on the Yawm 'Sea'.

6 By his Koakh 'Strength', he establishes the Har 'Mountains'; girded with Gheboorаw 'Might'.

7 Which Shawbakh 'Soothes' the noise of the Yawm 'Seas', the noise of the waves, and the Hawmone 'Multitude' of the Lehome 'People'.

8 Those that dwell in the outer parts are Yawray 'Afraid' of your Oth 'Signs' also; you make the Motsaw 'Going Forth' of the Boqer 'Beginning Of A New Day' and the Ehreb 'Dusk Period' shout for joy.

9 You Fawqad 'Visit' the Ehrets 'Planet Earth' and Shooq 'Overflow' it; you Rab 'Greatly' enrich it with the Fehleg 'Canal' of Eloheem, Mawlay 'Full' of Mahyim 'Water'. You prepare Dawgawn 'Corn' for them, when you establish it.

10 You Rawwaw 'Saturated' the ridges of it with water. You cause the furrows to Nawkhath 'Press Down' (to settle). You cause it to Moog 'Dissolve' with Rawbeeb 'Showers'. You Bawrak 'Bless' the Tsehmakh 'Growth' of it.

11 You Awtar 'Crown' the year with your Tobe 'Agreeableness'; and your paths drops its Dehshen 'Fatness'.

12 They drop upon the pastures of the Midbawr 'Wilderness'; and the little Ghibaw 'Hills' Gheel 'Exults', girded on every side.

13 The pastures are Lawbash 'Clothed' with Tsone 'Flocks'; the Aymeq 'Valleys' are overwhelmed

also with Bawr 'Corn'; they Rooah 'Shout' for joy, they also Sheer 'Sing'.

Chapter Sixty-Six

Eloheem Rules By His Might For Everlasting

66 To the conductor of the musician, a song or song. Make a joyful Rooah 'Shout' to Eloheem, all you Planet Earth.

2 Sing forth praises to the Kawbode 'Glory' of his name: place his Tehhillaw 'Praises' as Kawbode 'Glorious'.

3 Say to Eloheem: "How fearful are you in your Mahaseh 'Works'! Through the many multitudes of your Oze 'Strength' will your enemies Kawkhash 'Deny' themselves to you.

4 All the part of the Planet Earth will Shawkhaw 'Bow Down' to you, and will Zawmar 'Sing Praises' to you; they sing praises to your name. Selah "fall down and pray".

5 Walk and see the Mifawl 'Things Made' of Eloheem: he is fearful in his Aleelaw 'Deeds' towards the sons of Adamites.

6 He overturned the sea into Yabbawshaw 'Dry Ground': they passed through the Nawhawr 'Flood' on foot: there we did Sawmakh 'Give A Glad Declaration' in him.

7 He Mawshal 'Rules' by his Gheboorаw 'Might' for Owlam 'Everlasting'; his eyes looks upon the Goee 'Gentile Nations': don't let the Sawrar 'Rebellious' raise themselves up. Selah "fall down and pray".

8 O Bawrak 'Bless' Elohinu, you Am 'Nation Of People', and make the voice of his Tehhillaw 'Praises' to be heard:

9 Which Soom 'Places' our Nehfesh 'Spirit' in Khahee 'Life', and doesn't give cause for our feet to be Mote 'Shaken'.
10 For you, O Eloheem, have Bawkhan 'Tested' us: you have Tsawraf 'Tried' us, as silver is tried.
11 You bring us into the Mawtsood 'Fortress'; you placed a Mooawqaw 'Heavy Weight' upon our Mothen 'Loins'.
12 You have caused Enosites to ride over our Roshe 'Heads'; we came through Aysh 'Fire' and through water: but you brought us forth out into a place saturated with wealth.
13 I will come into your Bahyith 'House' with Ascending Olaw 'Burnt Offerings': I will make my Nehder 'Vows' Shawlam 'Peaceful' to you.
14 Which my lips have Fawtsaw 'Parted Open', and my mouth has spoken, when I was in Tsar 'Trouble'.
15 I will Awlaw 'Ascend' to you ascending Olaw 'Burnt Offerings' of fatlings, with the incense of Ahyil 'Rams'; I will bring ox with goats. Selah "fall down and pray".
16 Walk and Shawmah 'Hear', all you that Yawray 'Fear' Eloheem, and I will Sawfar 'Count' what he has done for my Nchfesh 'Spirit'.
17 I Qawraw 'Cried' to him with my Feh 'Mouth', and he Romawm 'Extolled' under my Lawshone 'Tongue'.
18 If I see Awwen 'Iniquity' in my heart, the Adonai will not hear me:
19 But surely Eloheem has heard me; he has Qawshab 'Listened' to the voice of my Tefillaw 'Prayer'.
20 Blessed be Eloheem, which has not Soor 'Turned Away' my Tefillaw 'Prayer', nor his Khehsed 'Kindness'

from me.

Chapter Sixty-Seven

All The Ends Of The Earth Will Bless Eloheem

67 To the conductor of the musician on Neginoth, a song or song. Eloheem be merciful to us, and Bawrak 'Bless' us; and cause his face to Ore 'Shine' upon us; Selah "fall down and pray".
2 That your Dehrek 'Way' may be Yawdah 'Known' upon the Planet Earth. Your Yeshooaw 'Salvation' among all the Goee 'Gentile Nations'.
3 O Eloheem, let the Am 'Nation Of People' praise you; let all the Am 'Nation Of People' Yawdaw 'Praise' you.
4 O let the Lehome 'People' Sawmakh 'Give A Glad Declaration' and Rawnan 'Shout With A Ringing Cry': for you will Shawfat 'Judge' the Am 'Nation Of People' in Meeshore 'Uprightness' and Nawkaw 'Guide' the Lehome 'People' upon the Planet Earth. Selah "fall down and pray".
5 O Eloheem, Let the Am 'Nation Of People' praise you; let all the nation of people Yawdaw 'Praise' you.
6 The Planet Earth will then give of her Yebool 'Produce', and Eloheem, Elohinu will Bawrak 'Bless' you.
7 Eloheem will Bawrak 'Bless' you; and all the ends of the Earth will Yawray 'Fear' him.

Chapter Sixty-Eight

This Is The Mountain Which Eloheem Desires To Dwell In

68 To the conductor of the musician, a song or song of David "the beloved". Let Eloheem rise up, let his enemies be Foots 'Scattered': let them that hate him also flee from in front of him.

2 As smoke is driven away, so Nawdaf 'Drive' them away: as Donag 'Wax' Mawsas 'Melts' in front of fire, so let the wicked perish at the presence of Eloheem.

3 But let those who are righteous as a Zodoqite give a glad declaration; let them be proud in front of Eloheem: yes, let them be at joy and Soos 'Display Joy'.

Sing To Eloheem
By His Name
Yah

The Name Jah Or Yah (יה) In Cuneiform Meaning "Good", Is Used In The Book Of Psalms 38 Times. It Is Used By The Rastafarians As The Name Of Their God Whom They Call Jah Rastafari. It Is Mentioned In Psalms 68:4, As One Of The Names Of A Yahuwa (יהוה). In Psalms 113:1 It States That The Name 'Yah' Is Another Name For 'Yahuwa' And It States; ***"Praise You The Lord (Yah). O Ye Servants Of The Lord (Yahuwa), Praise The Name Of The Lord (Yahuwa)".*** *The Word Yahuwa (יהוה) Really Comes From The Ancient Mitsrayim (Misr) Falsely Called The Egyptian Word "Hu" Which Can Be Found In A Comprehensive Dictionary Of The Gods From Abaasy To Zvoruna By Anne S. Baumgartner, Page #85 The Force Of Creative Will. It Is Also Found Amongst The Ancient Bushmen The*

Original Pygmies As "Huve", The Supreme Deity Page 86. I Mentioned The Bushmen Because **Zecharia Stichin,** *A Russian/Jewish Scholar And Languist Master Of Cuneiform And Hebrew Mentions These Beings* **Anunnaki** *Whom He Refers To As The Nefillians Of Genesis Chapter 6, And Eloheem Of Genesis Chapter 1, Cloned The Pygmy To Become* **Lulu Amelu,** *Primitive Workers For These Deities, So Of Course The Word "YHWH" Would Be Found In Their Primitive Language As "HUVE" Also In Arabic,* **"Huwa"** *(هو) Which Translates As "He Or It", And Is Shortened As "Hu". Used As A Suffix, This Pronoun Which Means For Persons, Places, And Things, Is Used By The* **Mutasawuf** *(متصوف), That Is The* **Sufi** *(صوفى), As The Sacred Name* **"Huwa"** *(هو), By Simply Adding The Prefix* **"Yaa"** *(يا) As Used In Ancient Syretic And Brought Into Arabic, As In* **"Yaa Ahmad** *(يا احمد),* **Or Oh Ahmad".** *When We Add That* **"Yaa"** *(يا) To The* **"Huwa"** *(هو), It Becomes* **"Yahuwa"** *(يا هو) And Would Translate As* **"He Who Is Who He Is".** *Without Vowels, It Is YHWH. Which Some Groups Pronounce* **Yahweh** *And Others* **Yahveh,** *And Even Others Pronounce It As* **Jehovah.** *In Cuneiform (Nuwaubic), Also Used In Babylon It Meant* **"Yah"** *Meaning Good, And* **"Wah"** *Meaning* **"Evil".** *This Is Making It Clear That They Are One And The Same, Whether You Say Yah, Yahweh, Jehovah, YHWH, Or As The Pygmies Say "Huve", They*

Are All The Name Of A Yahuwa.

4 Sing to Eloheem, sing praises to his name: prepare a way for him that rides upon the Arawbaw 'Plains' by his name Yah, and Awlaz 'Triumph' in front of his face.

5 A Awb 'Father' of the Yawthome 'Fatherless', and a Dahyawn 'Judge' of the Almawnaw 'Widows', is Eloheem in his Qodesh 'Holy' habitation.

6 Eloheem sets the boundaries of togetherness: he brings forth those which are bound with chains: but the Sawrar 'Rebellious' dwells in a scorched dry land.

7 O Eloheem, when you went forth in front of your Am 'Nation Of People', when you did Tsawad 'March' through the Yesheemone 'Desert'; Selah "fall down and pray".

8 The Planet Earth Rawash 'Shook', the skies also Nawtaf 'Dropped' at the presence of Eloheem: even Sinai, this was moved at the Fawneem 'Presence' of Eloheem, the El of Israel.

9 You, O Eloheem, did wave back and forth a Nedawbaw 'Free-Will' (plentiful) Ghehshem 'Shower', where you Koon 'Established' your Nakhalaw 'Inheritance', when it was Lawaw 'Weary'.

10 Your Khahee 'Living' congregation has Yawshab 'Dwelt' in there: you, O Eloheem, has established of your Tobe 'Agreeableness' for those who are Awnee 'Poor'.

11 The Adonai gave the utterance: the Tsawbaw 'Host' of those that Bawsar 'Preached Or Published' it were Rab 'Many'.

12 Rulers of Tsawbaw 'Hosts' (armies) did flee and flee: and she that stayed at

home, divided the Shawlawl 'Spoil'.

13 Though you have laid amongst the pots, yet, you will be as the wings of a Yonaw 'Dove' covered with silver, and her Ebraw 'Feathers' with greenish-yellow gold.

14 When the Shaddi 'Almighty' (Matatrun) Fawras 'Spread Out' rulers in it, it was white as Shawlag 'Snow' in Salmon (a wooded hill in Samaria near Shechem).

15 The Har 'Mountain' of Eloheem is as the Har 'Mountain' of Bashan (the district east of Jordan); a mountain with a mountain peak as the mountain of Bashan.

16 Why do you leap, you mountain peaks? This is the Har 'Mountain' which Eloheem Khawmad 'Desires' to Yawshab 'Dwell' in; yes, A Yahuwa (A Yahuwa not the Yahuwa) will Shawkan 'Reside' in it for ever.

The Eloheem Is Amongst Them As He Was With The Children Of Israel In Sinai

17 The Rehkeb 'Chariots' of Eloheem are Ribbo 'Multitude', even Ehlef 'Thousands' of Shinawn 'Repetitions': the Adonai is amongst them, as in the Sinai "thorny", (the southern end of the Sinai peninsula) in the Qodesh 'Holy' place.

18 You have ascended Mawrome 'On High', you have led Shebee 'Captivity' Shawbaw 'Captive', you have taken gifts for Adamites; yes, for the Sawrar 'Rebellious' also, that Yah Eloheem might dwell amongst them.

19 Bawrak 'Blessed' be the Adonai, who daily Awmas 'Loads' us with benefits,

even the Eloheem of our Yeshooaw 'Salvation'. Selah "fall down and pray".

20 He that is our El is the El of Moshawaw 'Deliverance'; and to A Yahuwa (A Yahuwa not the Yahuwa) the Adonai, belongs the determination of who will be delivered from Mawweth 'Death'.

21 But Eloheem will severely wound the Roshe 'Heads' of his enemies, and the Sayawr 'Hairy' scalp of whoever keeps on walking in his Awshawm 'Trespasses'.

22 The Adonai said, I will return from Bashan, I will return my people again from the Metsolaw 'Depths' of the Yawm 'Sea':

23 That your foot may be Mawkhats 'Severely Wounded' in the Dawm 'Blood' of your Oyabe 'Enemies', and the same for the tongues of your Kehleb 'Dogs'.

24 They have seen your Haleekaw 'Goings', O Eloheem; even the Haleekaw 'Goings' of my El, my Mehlek 'Ruler', in the Qodesh 'Holy' place (sanctuary).

25 The singers went before, those who struck strings on instruments followed after, among them were the Almaw 'Female Young Virgins' playing with the Tawaf 'Timbrels'.

26 Bawrak 'Bless' you Eloheem in the Maqhale 'Assembly', even the Adonai, from the Mawqore 'Fountain' of Israel.

27 There is little Benjamin, with their Rawdaw 'Dominion', the Sar 'Princes' of Judah and their Rigmaw 'Council', the Sar 'Princes' of Zebulun, and the Sar 'Princes' of Naphtali.

28 Your Eloheem has Tsawwaw 'Commanded' your Oze 'Strength': Awzaz

even the Eloheem of our Yeshooaw 'Salvation'. Selah "fall down and pray".

20 He that is our El is the El of Moshawaw 'Deliverance'; and to A Yahuwa (A Yahuwa not the Yahuwa) the Adonai, belongs the determination of who will be delivered from Mawweth 'Death'.

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28 Your Eloheem has Tsawwaw 'Commanded' your Oze 'Strength': Awzaz

'Strengthen' O Eloheem, that which you have done for us.

29 Because of your Haykawl 'Temple' at Jerusalem, will Mehlek 'Rulers' bring Shahee 'Presents' to you.

30 Gawar 'Scold' the living company of spearmen, the Aydaw 'Congregation' of the Abbeer 'Strong Bulls', with the Ayghel 'Calves' of the Am 'Nation Of People', until every one Rawfas 'Stamps' himself with the Rats 'Pieces' of silver: Bawzar 'Disperse' the Am 'Nation Of People' that Khawfates 'Delights' in Qerawb 'War'.

31 Khashman 'Ambassadors' will Awthaw 'Arrive' out of Mitsrahyim 'Egypt'; Cush "Ethiopia" will run out her hands to Eloheem.

32 Sing to Eloheem, you Mamlawkaw 'Kingdoms' of the Planet Earth; O Zawmar 'Sing Praises' to the Adonai; Selah "fall down and pray".

33 To him that Rawkab 'Rides' upon the Shawmahyim 'Skies' of skies, which were of Qawdam 'Old' (ancient times); lo, he does give his voice, and that of a strong voice.

Eloheem's Strength Is In The Thin Dust Clouds

34 You give Oze 'Strength' to Eloheem: his pride is over Israel, Jacob's sons and daughters, and his Oze 'Strength' is in the Shakhaq 'Thin Dust Clouds'.

35 O Eloheem, you are feared out of your Miqdawsh 'Holy Places': the El of Israel is he that gives Oze 'Strength' and might to his Am 'Nation Of People'. Bawrak 'Blessed' be Eloheem.

Chapter Sixty-Nine

I Have Given My Garment Up For Sackcloth

69 To the conductor of the musician upon Shoshannim "lily". A song of David "the beloved". O Eloheem, Yawshah 'Save' me, for the waters are coming into my Nehfesh 'Spirit'.

2 I sink in deep Yawwen 'Swampy Ground' where there is no ground to stand on: I come into deep waters, where the floods overflow me.

3 I am weary of my calling, my throat is dried, my eyes ceases while I wait for Elohe.

4 They that Sawnay 'Hate' me without a cause are more than the hairs of my Roshe 'Head':

5 O Eloheem, you know my foolishness; and my guilts are not Kawkhad 'Concealed' from you.

6 O Adonai A Yahuwa (A Yahuwa not the Yahuwa), don't let those who wait on you be ashamed for me: don't let those who seek you, be Kawlawm 'Insulted' for me, O Elohe of Israel.

7 For your sake I have lifted up Kherfaw 'Reproach' against me; shame has covered my Fawneem 'Face'.

8 I became a Zoor 'Stranger' to my brothers, and an Nokree 'Alien' to my mother's (Hilmah's) children.

9 For the Qinaw 'Zeal' of your house has eaten me up; and the Kherfaw 'Reproaches' of those that reproached you are Nawfal 'Falling' upon me.

10 When I Bawqaw 'Wept' and chastened my Nehfesh 'Spirit', that was to my Kherfaw 'Reproach'.

11 I have given my Leboosh 'Garments' up for Saq 'Sackcloth'; and I

became a Mawshawl 'Proverb' to them.
12 They sit in the gate Seeakh 'Meditating' against me; and I was the taunting song of the drunkards.
13 As for me, my Tefillaw 'Prayer' is to you, O A Yahuwa (A Yahuwa not the Yahuwa) in a Rawtsaw 'Pleasurable' Ayth 'Time' to you: O Eloheem, Awnaw 'Answer' me in the Robe 'Multitude' of your Khehsed 'Kindness', in the Ehmeth 'Truth' of your Yehshah 'Salvation'.
14 Deliver me out of the damp Teet 'Clay', and don't let me Tawbah 'Sink': allow me to be Nawtsal 'Delivered' from those who Sawnay 'Hate' me, and out of the Mahamawq 'Deep' waters.
15 Don't let the waterflood overflow me, nor the depth of the ocean Behlah 'Swallow' me up, and don't let the Beayr 'Well' shut her Feh 'Mouth' upon me.
16 O A Yahuwa (A Yahuwa not the Yahuwa), Awnaw 'Answer' me, for your Khehsed 'Kindness' is Tobe 'Agreeable'. Turn to me according to the multitude of your Rakham 'Mercies'.
17 And don't Sawthar 'Conceal' your Fawneem 'Face' (Yahuwa has a physical face) from your Ehbed 'Slave'; for I am in trouble. Answer me quickly.
18 Draw near to my Nehfesh 'Spirit', and rescue it: Fawdaw 'Redeem' me because of my Oyabe 'Enemies'.
19 You have Yawdah 'Known' my reproach and my shame, and my disgrace: my adversaries are all before you.
20 Kherfaw 'Reproach' has broken my heart; and I am Noosh 'Sick', and I Qawraw 'Waited' for some to Nood

'Wander', and there was none, and for Nawkham 'Comforters', and I Mawtsaw 'Found' none.

21 They also Nawthan 'Gave' me Rowsh 'Gall' for my food; and for my thirst, they gave me Khomets 'Vinegar' to Shawqaw 'Drink'.

22 Let their Shoolkhawn 'Table' become a Fakh 'Snare' in front of them; and for their Shawlome 'Peace', let it become a Moqashe 'Trap'.

23 Let their eyes become Khawshak 'Darkened', so that they could not see; and cause their Mothen 'Loins' to slip Tawmeed 'Continually'.

24 O, Pour out your Zaham 'Indignation' upon them, and let your burning of anger take hold of them.

25 Let their Teeraw 'Encampments' be Shawmame 'Desolate'; Let no one dwell in their Ohel 'Tents'.

26 For they Rawdaf 'Pursued After' those whom you have smote; and Sawfar 'Counted' the sufferings of those whom you have wounded.

27 Give Awwone 'Iniquity' unto their Awwone 'Iniquity', and don't let them come into your righteousness as a Zodoqite.

The Scroll Of Life

28 Let them be Mawkhaw 'Wiped' out of the Sayfer 'Scroll' of the Khahee 'Living', and not be Kawthab 'Written' with those who are righteous as a Zodoqite.

29 I am poor and full of Kawab 'Pain': O Eloheem, let your Yeshooaw 'Salvation' place me Sawgab 'Up High'.

30 I will Hawlal 'Praise' the name of Eloheem with a song, and Gawdal 'Magnify'

him with Todaw 'Thanksgiving'.
31 It will please A Yahuwa (A Yahuwa not the Yahuwa) more than an ox or bullock that has horns and Fawras 'Split Hoofs'.
32 The Awnaww 'Humble' will see, and Sawmakh 'Give A Glad Declaration'; and your inner heart that seeks Eloheem will live.
33 For A Yahuwa (A Yahuwa not the Yahuwa) Shawmah 'Hears' those who are poor, and does not Bawzaw 'Despise' his Awsere 'Prisoners'.
34 Let the Shawmahyim 'Skies' and Ehrets 'Planet Earth' Hawlal 'Praise' him, the Yawm 'Seas', and every thing that Rawmas 'Creeps' in it.

The Eloheem Dwells In The Cities Of Judah

35 For the Eloheem will Yawshah 'Save' Zion, and will Bawnaw 'Build' the Eer 'Cities' of Judah, that they may dwell there, and possess it.
36 The Zehrah 'Seed' of his Ehbed 'Slaves' will Nawkhal 'Inherit' it: and those who love his name will dwell in it.

Chapter Seventy

Hurry, O Eloheem

70 To the conductor of the musician, a song of David "the beloved", to Zawkar 'Remember'. Hurry, O Eloheem, to Nawtsal 'Deliver' me; Koosh 'Hurry' to Ezraw 'Help' me, O A Yahuwa of the Eloheem (A Yahuwa not the Yahuwa).
2 Let them be ashamed and Khawfare 'Confused' that seeks after my Nehfesh 'Spirit': let them be turned backward, and Kawlawm

'Insulted', that Khawfates 'Desires' Rah 'Disagreeable' on me.

3 Let them Shoob 'Return' for a Ayqeb 'Punishment' of their Bosheth 'Shame' that say: "Aha, Aha".

4 Let all of those that seeks you Soos 'Display Joy' and Sawmakh 'Give A Glad Declaration' in you: and let those who Awhab 'Love' your Yeshooaw 'Salvation' continually say: "Let Eloheem be Gawdal 'Magnified'.

5 But I am Awnee 'Poor' and Ebyone 'Needy'. Koosh 'Hurry' unto me, O Eloheem, you are my Ayzer 'Help' and my means of Fawlat 'Escape'; O A Yahuwa of the Eloheem (A Yahuwa not the Yahuwa), do not Awkhar 'Hesitate'.

Chapter Seventy-One

David's Plea For Help

71 In you, O A Yahuwa (A Yahuwa not the Yahuwa), I do put my Khawsaw 'Trust': let me never be Boosh 'Ashamed'.

2 Nawtsal 'Deliver' me in your righteousness, and cause me to Fawlats 'Escape' from my enemies: Nawtaw 'Stretch' out your Ozen 'Ears' to me (Yahuwa has physical ears), and save me.

3 Be my Mawohn 'Habitation' of rock, my secure shelter where I may come Tawmeed 'Continually'. You have given Mitswaw 'Commandment' to Yawshah 'Save' me, for you are my Shelah 'Cliff' and my Mawtsood 'Fortress'.

4 O Elohe, allow me to Fawlats 'Escape' out of the hands of the Rawshaw 'Wicked', out of the hands of those who are Awwal 'Unrighteous' and Khawmates 'Cruel'.

5 For you are my expectation, O Adonai A Yahuwa (A Yahuwa not the Yahuwa): my confidence from my Nawoor 'Early Childhood Life'.

6 You have held me up from the Behten 'Womb': you Gawzaw 'Cut' me out of my Ame 'Mother' Hilmah's Mayaw 'Bowels': my Tehhillaw 'Praise' will Tawmeed 'Continually' be of you.

7 I am as a Mofaith 'Wonder' to many; but you are my Oze 'Strong' refuge.

8 Let my mouth be filled with your Tehhillaw 'Praise' and your beauty all day.

9 Don't cast me off in the time of Ziqnaw 'Old Age'; leave me not when my Oze 'Strength' ceases.

10 For my Oyabe 'Enemies' speak against me; and those who guards, waiting for my Nehfesh 'Spirit', takes Yawats 'Advice' from each other altogether.

11 Saying, Eloheem, has left him. Rawdaf 'Pursue' and take hold of him. There is no one to Nawstal 'Deliver' him.

12 O Eloheem, don't be far from me: O Elohe, make haste for my help.

13 Those who are Sawtan 'Adversaries' to my Nehfesh 'Spirit', let them be Boosh 'Ashamed' and consumed. Let those who seek disagreeableness be covered with Kherfaw 'Reproach' and Kelimmaw 'Disgrace'.

14 But I will Tawmeed 'Continually' hope, and will praise you more and more.

15 My mouth will count your righteousness and deliverance's all day; for I don't know the number.

16 I will come in the Gheboorаw 'Might' of the Adonai A Yahuwa (A Yahuwa not the Yahuwa). I will Zawkar 'Remember'

your righteousness as a Zodoqite. Yours alone.

17 O Eloheem, you have Lawmad 'Taught' me from my earlier childhood life: and until now, I have made your wonderful Fawlaw 'Doings' known.

18 Now don't leave me when I am Ziqnaw 'Old' and I have gray hair; until I have made the strength of your Zeroah 'Arm' and your Gheboorаw 'Might' known to all generations and those to come.

19 Your rightcousness as a Zodoqite O Eloheem, is also Mawrome 'On High'. Who have done Gawdole 'Great' things. O Eloheem, who is like you!

20 You who saw me in many Rah 'Disagreeable-ness' and Tsawraw 'Trouble', will bring me back to life again, and cause me to Awlaw 'Ascend' up again from the Tehhome 'Depths' of the Ehrets 'Earth'.

21 You will increase my Ghedoolaw 'Greatness', and Sawbab 'Surround' me with Nawkham 'Comfort' on every side.

22 I David, also will praise you with the Nehbel 'Psaltery' Kelee 'Instrument' (vessel). Even with Ehmeth 'Truth' O Elohe. Unto you, I will Zawmar 'Sing Praises' with the Kinnore 'Harp', O Qawdoshe 'Holy' one of Israel.

23 My Sawfaw 'Lips' will greatly Rawnan 'Shout With A Ringing Cry' when I sing praises to you; and my Nehfesh 'Spirit' which you Fawdaw 'Redeemed'.

24 My Lawshone 'Tongue' will also Dawgaw 'Murmur' of your righteousness all day long; for they are Boosh 'Ashamed', because those that sought Rah 'Disagreeable' on me, they

are Khawfare 'Confused'.

Chapter Seventy-Two

A Song For Solomon

72 A song for Solomon son of David and Bathsheba. Give the Mehlek 'Ruler' Mishfawt 'Judgments', O Eloheem, and your righteousness to the ruler's son.

2 He will Deen 'Judge' your Am 'Nation Of People' with righteousness as a Zodoqite, and your Awnee 'Poor' with Mishfawt 'Judgment'.

3 The mountains will bear Shawlome 'Peace' to the Am 'Nation Of People', and the little Ghibaw 'Hills', by righteousness.

4 He will Shawfat 'Judge' the poor of the Am 'Nation Of People', he will Yawshah 'Save' the children of the needy, and will break the Awshaq 'Oppressors' in pieces.

5 May they fear you by way of the Length Of The Shehmesh 'Sun' and The Yawrayakh 'Moon' as long as they shine upon their faces, throughout all the Dore 'Generations' and Dore 'Generations'.

6 He will Yawrad 'Descend Down' like rain upon the Gaze 'Mown Grass': as Rawbeeb 'Showers' that Zarzeef 'Drips' water on the Planet Earth.

7 In his days will the righteous as a Zodoqite Fawrakh 'Sprout'; and an abundance of Shawlome 'Peace' so long as the Yerayakh 'Moon' endures.

8 He will have Rawdaw 'Dominion' also from Yawm 'Sea' to Yawm 'Sea', and from the Nawhawr 'River' to the ends of the Planet Earth.

9 Those that dwell Tsee-ee

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Figure 51
Solomon, Son Of David

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'Inhabiting The Wilderness' will Kawrah 'Kneel Down' in front of him; and his Oyabe 'Enemies' will Lawkhak 'Lick' the dust.

10 The rulers of Tarshish and the Isles will return Minkhaw 'Meal Offerings': the rulers of Sheba (a nation in southern Arabia) and Seba (a nation south of Palestine) will bring near Eshcawr 'Gifts'.

11 Yea, all the Mehlek 'Rulers' will Shawkhaw 'Bow Down' before him: all Goee 'Gentile Nations' will Awbad 'Slave' him.

12 For he will Nawtsal 'Deliver' the needy when he Shawwah 'Cried Out'; the poor also, and him that has no Awzar 'Helper'.

13 He will Khoos 'Pity' those who are in a Dal 'Low State' and poor, and will Yawshah 'Save' the Nehfesh 'Spirits' of the poor.

14 He will Gawal 'Rescue' their Nehfesh 'Spirit' from Toke 'Fraud' and Khawmawce 'Violence': their blood will be Yawqar 'Precious' in his sight.

15 And he will live, and to him will be given of the gold of Sheba: Fawlal 'Prayer' (Pronouncing Judgment) will also be done Tawmeed 'Continually'; and he will be Bawrak 'Blessed' daily.

16 There will be a handful of corn in the Ehrets 'Planet Earth' upon the head of the mountains; the fruit of it will shake off like Lebanon: and those of the city will Tsoots 'Flourish' like the green herbs of the Planet Earth.

17 His name will endure for Owalm 'Everlasting': his name will be continued facing the sun: and they will be Bawrak 'Blessed' in him: all the Goee 'Gentile Nations' will call him Awshar 'Happily'.

18 Bawrak 'Blessed' be A Yahuwa (A Yahuwa not the Yahuwa) Eloheem, the Elohe of Israel, who only does wonderful Fawlaw 'Doings'.
19 And Bawrak 'Blessed' be his Kawbode 'Glorious' name for Owlam 'Everlasting': and let the Ehrets 'Planet Earth' be Mawlay 'Filled' with his Kawbode 'Glory'; Amen and Amen.

The Prayers Of David Are Ended

20 The Tefillaw 'Prayers' of David "the beloved" the son of Jesse "saved" are ended.

Chapter Seventy-Three

The Eloheem Of Israel

Asaph (אסף) Was The Son Of Berechiah. His Name Asaph (אסף) Means "Gatherer". It Comes The Aramic (Hebrew) Root Word Awsaf (אסף) Meaning "To Gather, Receive, Remove, To Gather In". In Ashuric/Syriac (Arabic) Language It Is Written As Asaaf (اساف). He Was The Chief Levite Musician Under David (1 Chronicles 16:7,37). Asaph Was Also One Who Prophesied (1 Chronicles 25:2), Where It States And I Quote "Of The Sons Of Asaph; Zaccur, And Joseph, And Nethaniiah, And Asarelah, The Sons Of Asaph Under The Hands Of Asaph, Which Prophesied According To The Order Of The King". *This Means Asaph Was Also A Nabee, A Prophet. The Aramic (Hebrew) Word Used In This Quote (1 Chronicles 25:2) Is Nawbaw (נבא) Meaning "To Prophecy, Under Influence Of Divine Spirit". The Ashuric/Syriac*

(Arabic) Word Used For Prophesied Is Nabee (نبى) Meaning "Prophet". Asaph Was Also A Seer (2 Chronicles 29:30); And His Sons Became The Singers For The Temple Built In Jerusalem (Ezra 3:10; Nehemiah 11:22; 12:46).

73 A song of Asaph "gatherer", son of Berechiah. Truly Eloheem is agreeable to Israel, even to those who are of a Bar 'Pure' heart.

2 But as for me, my feet were a little stretched out; my steps almost poured out (slipped).

3 For I was Qawnaw 'Jealous' at those who are Hawlal 'Foolish', when I saw the Shawlome 'Peacefulness' of those who are Rawshaw 'Wicked'.

4 For there are no sudden feelings of Khartsoobbaw 'Sharp Pains' in their Mawweth 'Death'; but they are strong and healthy.

5 They do not Awmawl 'Suffer' as other Enosites; nor are they Nawgah 'Plagued' with other Adamites.

6 Therefore Gahawaw 'Pride' goes around their neck as a chain; violence Awtaf 'Overwhelms' them as an Sheeth 'Attire'.

7 Their eyes come forth out with fatness: they have passed more than their Laybawb 'Hearts' could Maskeeth 'Figure' (wish for).

8 They Mooq 'Deride', and speak disagreeably with oppression: they speak as if they are higher.

9 They set their mouths against the Shawmahyim 'Skies', and their tongues walk through the Planet Earth.

10 So his Am 'Nation Of People' returns here: and full waters are Mawtsaw

'Wrung Out' by them.

Does There Exist Knowledge In Elyone

11 And they say: "How does El know? And does there exists Dayaw 'Knowledge' in Elyone 'Most High'?

12 Behold, these are the Rawshaw 'Wicked', who are at ease in the Olawm 'Everlasting' world; they increase in their Khahyil 'Vigorous Strength'.

13 Surely I have Zawkaw 'Cleansed' my heart in Reeq 'Emptiness', and Rawkhats 'Washed' my palms Niqqawyone 'Free From Guilt'.

14 For all day long I have been Nawgah 'Plagued', and Tokaykhaw 'Chastised' every beginning of a new day.

15 If I say "I will count like this"; behold, I would be Bawgad 'Deceitful' to the generation of your sons.

16 When I Khawshab 'Plotted' to know this, it was Awmawl 'Suffering' for my eyes;

17 Until I came into the Miqdawsh 'Holy Place' (sanctuary) of El; then I Bene 'Overstood' their end.

18 Surely you did place them in Khelqaw 'Slippery Places': you caused them to fall down into Mashshooaw 'Desolation'.

19 How they are brought into desolation in a moment! They are completely ceased in terror.

20 As a Khalome 'Dream' when one awakes; so, O Adonai, when you rouse up, you will Bawzaw 'Despise' their Tsehlem 'Image'.

21 So my heart became grieved, and my Kilyaw 'Kidneys' were pricked.

22 I was Bahar 'Brutish', and did not know: I was as a Behaymaw 'Human Beast' in front of you.

23 Regardless, I am Tawmeed 'Continually' with you: you have taken me by my right hand.
24 You will Nawkhaw 'Guide' me with your Aytsaw 'Counsel', and after that, take me to Kawbode 'Glory'.
25 Who do I have in the Shawmahyim 'Skies' but you? And there is none on the Planet Earth that I take Khawfates 'Delight' in except you.

Eloheem Is The Rock Of My Heart

26 My flesh and my heart fails me: but Eloheem is the Tsoor 'Rock' of my heart, and my Khayleq 'Portion' for Owlam 'Everlasting'.
27 Lo, for they that are far off from you will Awbad 'Perish': you have Tsawmath 'Put An End' to all of them that Zawnaw 'Play A Harlot' from you.
28 But as for me, it is Tobe 'Agreeable' to be Qawrawbaw 'Drawn Nearer' to Eloheem: I have placed my Makhaseh 'Shelter' in the Adonai A Yahuwa (A Yahuwa not the Yahuwa), that I may count all of your Melawkaw 'Works'.

Chapter Seventy-Four

Why Do You Leave Us O Eloheem, Remember The Israelites Of Moses' Time

74 Maschil of Asaph, son of Berechiah. O Eloheem, why have you cast us off for ever? Why does your anger smoke against the sheep of your pasture?
2 Zawkar 'Remember' your Aydaw 'Congregation', which you have Qawnaw 'Acquired' in the Qehdem 'Olden' days (the Israelites);

the Shaybet 'Rod' of your Nakhalaw 'Inheritance', which you have Gawal 'Rescued'; this Har 'Mount' Zion, in where you have Shawkan 'Dwelt' (with the Israelites in the time of Moses).

3 Lift up your footsteps to the continual desolations; even all that the Oyabe 'Enemy' has done wickedly in the Qodesh 'Holy Place'.

4 Your enemies roar in the middle of your Moade 'Meetings'; they place their banners up for signs.

5 They were known who came lifting up Qardome 'Axes' on the Sebawq 'Bushy' trees.

6 They Hawlam 'Strike Down' the Fittooakh 'Carved' work of it together with axes and large axes (hammers).

7 They have sent out fire into your Miqdawsh 'Holy Place' (sanctuary), they have Khawlal 'Defiled' themselves by throwing down the Mishkawn 'Dwelling Place' of your name to the Planet Earth.

8 They said in their hearts, "Let us destroy them together": they have burned up all of the Moade 'Meeting Places' of El in the Planet Earth.

9 We don't see our Oth 'Signs': there are no more Nawbee 'Prophets' amongst us: nor are there any that Yawdah 'Knows' how long we will suffer.

10 O Eloheem, how long will the trouble Khawraf 'Reproach' us? Will the enemy Nawats 'Reject' your name for ever?

11 Why do you return your Yawd 'Hand', even your Yawmeen 'Right Hand'? Consume it out of your Khaqe 'Bosom'.

12 For Eloheem is my Mehlek 'Ruler' of the Qehdem 'Olden' times, doing the Yeshooaw

'Salvation' in the middle of the Planet Earth.
13 You Fawrar 'Divided' the Yawm 'Sea' by your Oze 'Strength': you Shawbar 'Broke' the Roshe 'Heads' of the Taneen 'Sea-Dragons' in the Mahyim 'Waters'.

The Name Leviathan Is Mentioned In Psalms 74:14 And Psalms 104:26. The Aramic (Hebrew) Word Leviathan, Liwyawthawn (לויתן) Comes From The Root Word Lawaw (לוו) Meaning 'To Join'. In Ashuric/Syriac (Arabic), It Is From The Root Word Lawa (لوى) Meaning: 1. To Crook, Curve; To Bend, Flex, To Twist, To Distort, Pervert. According To The ***Webster's New Twentieth Century Dictionary Unabridged, Second Edition;*** *(Noun) Middle English -* ***Leuyethan****, Late Latin (Ecclesiastic) Hebrew* ***Liwayathan****, Base Akin To Akkadian -* ***Lawuto*** *Surround, Arabic:* ***Liyatu****, Snake. According To Strongs Lexicon The Word Leviathan Means "1) Leviathan, Sea Monster, Dragon. 1A) Large Aquatic Animal, 1B) Perhaps The Extinct Dinosaur, Plesiosaurus, Exact Meaning Unknown. Some Think This To Be A Crocodile But From The Description In Job 41 This Is Patently Absurd. It Appears To Be A Large Fire Breathing Animal Of Some Sort. Just As The Bomardier Beetle Has An Explosion Producing Mechanism, So The Great Sea Dragon May Have An Explosive Producing Mechanism To Enable It To Be A Real Fire Breathing Dragon." And All Of This Is To Put You In The Mythological Mind*

So That You Don't See The Relation Between Dragon And Draco In Ursa Major, Which According To The American Heritage Dictionary Draco Is "(draco) n. A Constellation In The Polar Region Of The Northern Hemisphere Near Cepheus And Ursa Major. Also Called Dragon. [Latin draco, Dragon. See Dragon". And This Relates To A Serpent People Called Nakhasheems, Sea Dwelling Beings As Genesis 3:1 Points Out That A Being Who Was A Nakhash Found In The Quran In The 114th Chapter As Khanaas (خناس), Was A Talking Serpent Who Conversed With Eve, But Who Also In Genesis Chapter 1:2 Observed The Spirit Of The Eloheem Moved Upon The Face Of The Waters While The Earth Was In A State Without Form And Void And Darkness. So This Being Who Observed The Spirit Of Eloheem Moving Upon The Surface Of The Waters Had To Be From Beneath It. These Beings Again Pop Up In Genesis Chapter 3, Verse 22, As A Lord God, A Yahuwa Eloheem Who Claims That The Man Or Adamah Is Become As One Of Us To Know Good And Evil; Declaring That Amongst The Eloheem They Were Both Tobe (טוב) Good And Rah (רע) Evil Beings, And That The Man Had Taken On Their Character. These Evil Beings Further Identify Themselves In Genesis 3:24 As Cherubeems, So The Leviathans Are None Other Than A Race Of Reptilian Humanoids

From The Dracos Star Constellation Who Have Come To Earth. Leviathan Is Mentioned By Name Five Times In The Bible: 1. Job 41:1 Where It Says: "Canst Thou Draw Out **Leviathan** With A Hook? Or His Tongue With A Cord Which Thou Lettest Down?" *The Second Time Is Psalms 104:26 Where It Says:* "There Go The Ships: There Is That **Leviathan,** Whom Thou Has Made To Play Therein." *These Are The Same Ships Referred To In The Book Of Revelation Chapter 18, Verse 19 In Reference To The Merchants Who Are Made Rich By The Beast. Now, The Third And Fourth Time Is In Isaiah 27:1* "In That Day The Lord With His Sore And Great And Strong Sword Shall Punish **Leviathan** The Piercing Serpent, Even **Leviathan** That Crooked Serpent; And He Shall Slay The Dragon That Is In The Sea." *And At This Point It Is Clear That Leviathan Is The Same As The Serpent In Genesis Chapter 3. Leviathan Is Called "Piercing" And "Crooked" Because He Gets Into The Hearts And Subconscious Of People And Deceives Them. The Final Time And Fifth Time The Name Leviathan Is Mentioned, Appears In The Book Of Psalms 74:14, Where It Says:* "Thou Didst Brake The Heads Of **Leviathan** In Pieces, And Gavest Him To Be Meat To The People Inhabiting The Wilderness." *By Definition, Leviathan Is Anything Huge Of Its Kind, Or Anything Very Powerful. Leviathan Is Referred To As A Serpent, A Dragon, And*

A Beast. This Fact Is Confirmed By The Evil Reptilian In The Definition Found In Webster's Dictionary Of The Word Leviathan.

14 You broke the Roshe 'Heads' of Leviathan in pieces, and gave him to be Mahakawl 'Food' to the Am 'Nation Of People' inhabiting the wilderness.

15 You did Bawqah 'Cleave' the fountains and the valleys: you dried up steady rivers.

16 The day is yours, the shadow hour is also yours: you have established the Mawore 'Illuminating Light' (moon) and the Shehmesh 'Sun'.

17 You have set all of the borders of the Planet Earth: you have Yawtsar 'Shaped' summer and winter.

18 Remember this, that the enemy has Khawraf 'Reproached', O A Yahuwa (A Yahuwa not the Yahuwa), and that the Nawbawl 'Foolish' Am 'Nation Of People' have Nawats 'Rejected' your name.

19 O don't give the Nehfesh 'Spirit' of your Tore 'Turtledoves' to the Khahee 'Living' of those who are wicked: don't forget the Khahee 'Living' of your poor for ever.

20 Look upon the Bereeth 'Covenant': for the Makhshawk 'Dark Places' of the Planet Earth are full of the habitations of Khawmawce 'Violence'.

21 O don't let the Dak 'Oppressed' return shamed: let those who are Awnee 'Poor' and Ebyone 'Needy' praise your name.

22 Arise, O Eloheem, plead towards your cause: remember how the Nawbawl 'Foolish' male Kherfaw 'Reproaches' you daily.

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23 Don't forget the voice of your troubled enemies: the Shone 'Tumult' of those that rise up against you increases continually.

Chapter Seventy-Five

Eloheem Is The Judge

75 To the conductor of the musician, Altaschith "El the destroyer", a song or song of Asaph "gatherer" the son of Berechiah, chief Levite musician under David. To you, O Eloheem, do we give thanks, to you do we give thanks, for your name is near your wondrous work counts.

2 When I take the meeting, I will Shawfat 'Judge' with Mayshawr 'Uprightness' (Fairness).

3 The Planet Earth and all the inhabitants of it are Moog 'Dissolved': I bear up the Ammood 'Pillars' of it. Selah: "fall down and pray".

4 I said to the fools, deal not foolishly: and to the wicked, don't lift up the Qehren 'Horn'.

5 Don't lift up your Qehren 'Horn' Mawrome 'On High': don't speak with a stiff back.

In Psalms 75:6 It States: "For Promotion Cometh Neither From The East (Motsaw), Nor From The West (Maharawb), Nor From The South (Midbawr Meaning Wilderness)." According To Dakes Annotated Reference Bible Commentary, Page 582, It Says: "A Verse Showing The Direction Of Heaven From Earth. If Promotion Does Not Come From The East, South, Or West, But From The Lord (Or The North) Then

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Heaven, The Home Of God, Is Located In The North From The Earth." So This Quote Is Saying That The Promotion Of The Eloheem Of Verse 1 And 5, And The Yahuwa Of Verse 8, Is Not Coming From The East As Matthew 24:27 Says. So It Is Clear That The Lord Of Matthew 24:27 Coming From The East Was Moving Horizontally Across The Earth Whereas, The Above Quote Speaks Of The Lord Coming From The North Which Is Vertically, Descending. Psalms 75:6 Says Neither From The East Nor The West, Nor The Wilderness (South), But Is Coming From The North, Which In Ezekiel 8:14 Is Mentioned As Yahuwa's House (Bahyith) Which A Women Was Found Sitting Weeping For Tammuz (The Adon), And It Says: "Then He Brought Me To The Door (Fehthakh Meaning 'Opening') Of The Gate Of The Lord's (Yahuwa's) House (Bahyith) Which Was Toward The North (Tsawfone); And, Behold, There Sat Women (Ishshaw) Weeping (Bawkaw) For Tammuz (Tammooz Meaning 'Sprout Of Life')." This Tammuz, Son Of Ishtar And Dammuzi, Is The Adon Or Adonis Of Your Bible As Found In Genesis 4:26 As The Yahuwa. (Refer To Scroll #134, Jesus As Tammuz And Horus In History). Then If You Go To Isaiah 14:13, You Will See That Lucifer, The Bright Morning Star (Isaiah 14:12) Says: "...I Will Sit (Yawshab) Also Upon The Mount (Har) Of The Congregation (Moade), In The Sides (Yeraykaw) Of The North (Tsawfone):". So If You Are Standing On Earth, And You Look Up Towards

The Sky, You Would Be Looking Up North, Which Means That Yahuwa, Yahweh, Eloh, Allah, Lives Up There Somewhere, And In The Quran 7:54, It Mentions "...Allah, Who Created The Heavens And The Earth In Six Days, Then He Established (Istawaa) Himself On The Throne (Arsh)...". And This North Would Be The 6 Sun, 6 Star Constellation Of Orion, When It Appears In The North Sky, With Its Three Stars Or Belts Of Osiris, Which Are Aligned Perfectly With The Pyramids Of Khufu: 1.Khufu (Alnitaak) 2. Khafra (Alnilam) 3. Menkuara (Mintaka). The Position Of The Three Pyramids And Their Relation To The Nile, Is The Same As The Three Stars Of Orion, In Relation To The Milky Way. Orion Is Called El Jubaar (الجبار) In Ashuric/Syriac (Arabic) Which Means "The Mighty One" From The Root Word Jabara (جبر) Which Means "Powerful, Haughty". In Aramic (Hebrew) Orion Is Kesiyl (כסיל) Meaning "The Burly One", From The Root Word Kasal (כסל) Meaning "Arrogant, Stupid, Foolish". It Is A Constellation In The Celestial Equator Near Gemini And Taurus, Containing The Stars Betelgeuse And Rigel. According To American Heritage Dictionary, Orion Comes From The Middle English Orioun, from Latin O¯rion, from Greek. Orion Is Mentioned In Job 38:31, And In Amos 5:8 As "Seek Him That Maketh The Seven Stars (Kiymah [Pleiades]) And Orion (Keseel),... The Lord (Yahuwa) Is His Name:"; And Make Note That This Is The Same Yahuwa Of Psalms 75:7, Ezekiel 8:14,

Genesis 4:26. If You Look Further Into The New Testament, Jesus Says In John 14:2 "In My Father's House Are Many Mansions (Monay Meaning 'Dwelling, Abode'). *And These Mansions Are The 6 Sun, 6 Star Constellations Of Orion. This Greek Word Monay (Μονα) Comes From The Root Word Meno (Μενο) Meaning 'Remain, Abide, Sojourn'; Which Is One Of The Places That The Rizqiyians Took Refuge In After Departing Rizq Because Of The Ozone Layer Depleting; So Jesus Was Going To Prepare A Place Up There In The Heaven Where His Father (Patayr) Was, In One Of His Many Mansions, (Job 38:4-7), His Many Constellations (6 Sun, 6 Star Constellation), For You, So That Where He (Jesus) Was, You May Be Also (John 14:3). And Jesus Said In Matthew 5:16, Glorify Your Father (Patayr) Which Is In Heaven (Ooranos), The Orion Skies (Matthew 6:9).*

6 For promotion comes neither from the Motsaw 'Going Out' nor from the Maharawb 'Westward', nor from the Midbawr 'Wilderness'.
7 For Eloheem is the Shawfat 'Judge': he Shawfale 'Bring One Low', and Room 'Raises Up' another.

In Psalms 75:8, It Mentions Yahuwa Holding A Cup In His Hand, Another Human Attribute. According To The American Heritage Dictionary, The Word Cup Means "Middle English Cuppe, From Old English, From Late Latin Cuppa, Drinking Vessel, Perhaps Variant Of Latin CūPa". According To The American

Heritage Dictionary, A Cup Is A Drinking Vessel, So This Would Mean That Yahuwa Would Have A Mouth Also (Psalms 18:8). In Order To Hold A Cup, You Would Have To Have A Hand, And This Means That You Would Have To Have A Body, Also, So This Yahuwa Is Holding Or Grasping A Cup In His Physical Hands, And It Says: "For In The Hand (Yawd) Of The Lord (Yahuwa) There Is A Cup (Koce), And The Wine (Yahyin) Is Red (Khawmar); It Is Full Of Mixture;..." . *This Aramic (Hebrew) Word Koce (כוס) For Cup, And Yawd (יד) Meaning 'Hand' Is The Same Word Used In Genesis 40:11 Where Pharaoh Amenemhet's III, And Make Note That Is Attributed Towards Another Human; So The Pharaoh Was Given A Cup Into His Hands, And It Says:* "And Pharaoh's Cup (Cup) Was In My Hand (Yawd): And I Took The Grapes, And Pressed Them Into Pharaoh's Cup (Koce), And I Gave The Cup (Koce) Into Pharaoh's Hand (Yawd)." *Also If You Look In The Quran 76:5, You Will See That* "To The Righteous; They Shall Drink (Yashrabuwna) Of A Cup (Kaas) (Of Wine) Mixed With Kafur". *Again The Ashuric/Syriac (Arabic) Word Kaas (كاس) Meaning 'Cup', From The Root Word Kuws (كوس), Was Copied From The Aramic (Hebrew) Word Koce (כוס) Also Meaning 'Cup', Having The Same Root Word "K", "W", "S" (כוס, كوس); Making The Point Clear That This Word Cup Which Was Mentioned In Psalms 75:8 For A Yahuwa Holding A Cup (Koce) In His Hands, Is The*

Same Word Used For The Pharaoh Having A Cup (Koce) In His Hands, And The Righteous Drinking Of A Cup (Kaas), Something Physical. If You Look Again At Psalms 75:8, You Will See That The Wine In Yahuwa's Cup Was Red (Khawmar), And It Says: "For In The Hand Of The Lord (Yahuwa) There Is A Cup (Koce) And The Wine (Yahyin) Is Red (Khawmar)". *This Is Symbolic Of The Story Of The Red Grape And The White Grape, Which Explained The Nature Of Will. The White Is Symbolic Of Nakhash, And The Red Is Symbolic Of Adam (Qadmon) (Holy Tablets Chapter Five, Tablet Four, Verse 298-309).*

Qadmon Wished To Have The Fruit Of The Garden. So Anu The Glorified And Exalted Sent Him Down Two Seeds: One To Grow The White Grape And One To Grow The Black Grape. Qadmon Planted These Seeds And Two Grapevines Grew And As The Grapes Became Ripe, Nakhash Wished To Have One For Himself. Nakhash Seized One And Raised A Wall Around It To Protect It From Qadmon. Qadmon Then Asked Him What Right Had He To Construct A Wall Around The Grape Tree. Nakhash Replied That These Trees Were Really Meant For Him And Not Qadmon. Qadmon Replied To Him That He Was Speaking The Untruth, Which Was The Nature Of Nakhash. And Nakhash Afterward Agreed And After He Honored The Decision And Replied: "O Let Us Ask The Anunnaqi Miyka'el. Qadmon Narrated The Whole Story To Miyka'el, Who Upon Hearing This

Threw Forth His Hand Holding The Shoba (Staff) And Sent Forth A Fire Towards The Trees. As A Result It Consumed The Trees. Qadmon Thought That The Tree Had Been Totally Burnt And Nakhash Was Under The Same Impression. At Which Time Two Birds Rose Up From The Fire; One, The Raven And The Other, The Dove, And Away Both Of Them Flew. The Nature Of Will Is Hidden In These Two, The Dove Represents Gabriy'el, And The Raven Represents Nakhash. Both Stem From Two Of The Same Nature, The Grape; Be It White Or Black. The White Is Symbolic Of Nakhash, And The Black Is Symbolic Of Qadmon. From The Black Grape Comes Wine As Red As The Blood Of Zakar, And From The Green Grape Comes White Wine As White Blood Of The Wound, Pus Of The Sore Of The Skin Disease Leprosy Called Abrus Or Tsawrah'ath. The Story Of Will Is Also Seen In The Story Of Cain And Abel, Which Helps Us In Understanding The Nature Of Nakhash, And How Our Ability To Exercise Will Can Affect Our Lives. This Ties In With The Constant Rebelling Of The Children Of Israel, Who Kept Going Back To The Old Deities That Abraham And Noah Worshipped In Babylon (Jeremiah 11:3) Such As Baal (Judges 2:13), Ashtoreth (Judges 2:13), Ishtar, Showing That The Israelites Were Worshipping The Sumarian Deities. And Milcom (1Kings 11:5), A Ammonite, Moabite Deity, Chemosh (1Kings 11:33). The Word Chemosh Is From The Word Khamite Showing That The Israelites Were Worshipping The Egyptian

Deities Amun-Ra, And Brought About The Jealousy Of Their El (Exodus 20:5), And The Destruction Of The Israelites, Except For The Remnant Of Judah (2Kings 17:18; Jeremiah 40:11).

8 For in the hand of A Yahuwa (A Yahuwa not the Yahuwa) there is a cup, and the wine is red; it is full of mixture; and he pours out of this same one: but the dregs of it, all the wicked of the Planet Earth will wring them out, and drink them.
9 But I will make it known for Owlam 'Everlasting'; I will sing praises to the Eloh of Jacob.
10 All the horns of the wicked will I also Gawdah 'Cut Off', but the Qehren 'Horns' of the Zodoqite 'Righteous' will be raised up.

Eloheem Saves The Meek Of The Planet Earth

76 To the conductor of the musician on Neginoth, a song or song of Asaph. In Judah is Eloheem known: his name is Gawdole 'Great' in Israel.
2 In Salem also is his Soke 'Booth', and his dwelling place in Zion.
3 There he Shawbar 'Broke' the sparks (arrows) of the bow, the Mogan 'Shield', and the Khehreb 'Sword', and the Milkhawmaw 'Battle'. Selah "fall down and pray".
4 You have more Ore 'Light' and you are Addeer 'Majestic' than the Hawrawr 'Mountains' of prey.
5 The Abbeer Labe 'Stronghearted' are Shawlal 'Spoiled', they have Noom 'Slept' their sleep: and none of the Enosites of Khahyil

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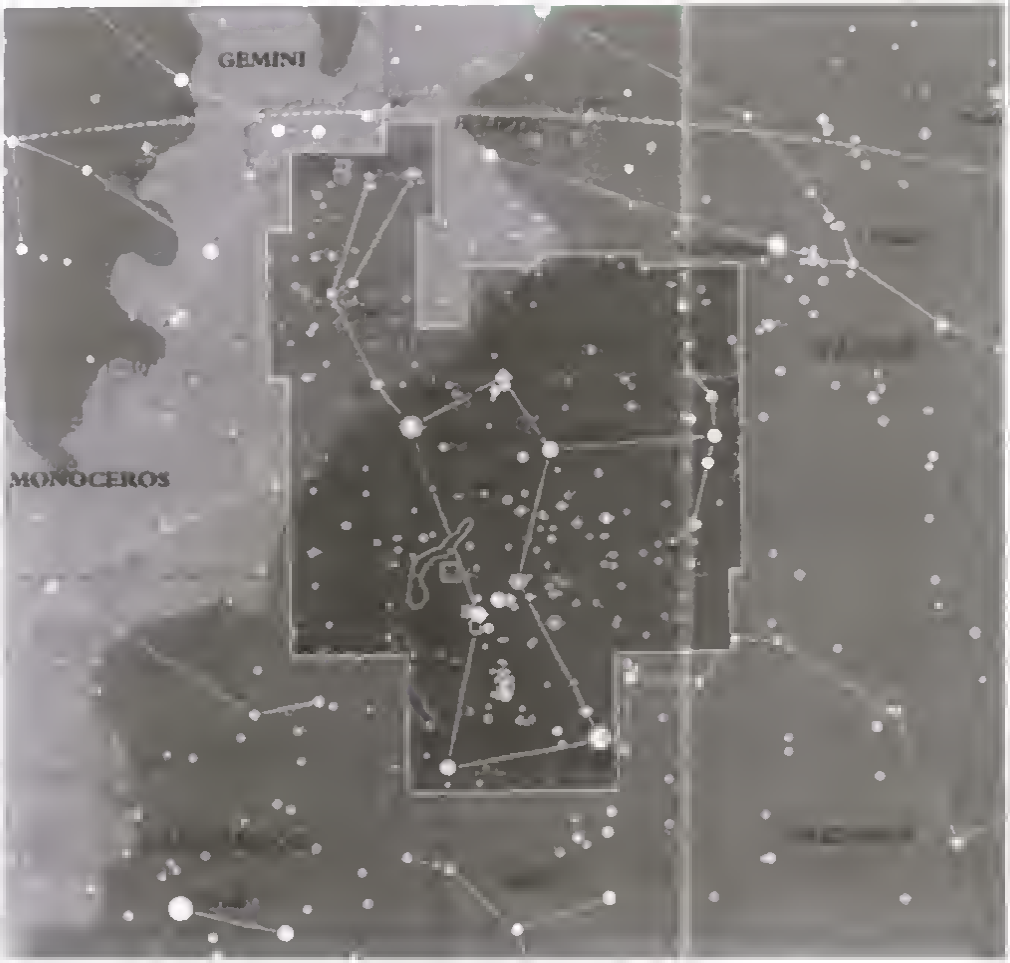

Diagram 18
Orion Star Constellation

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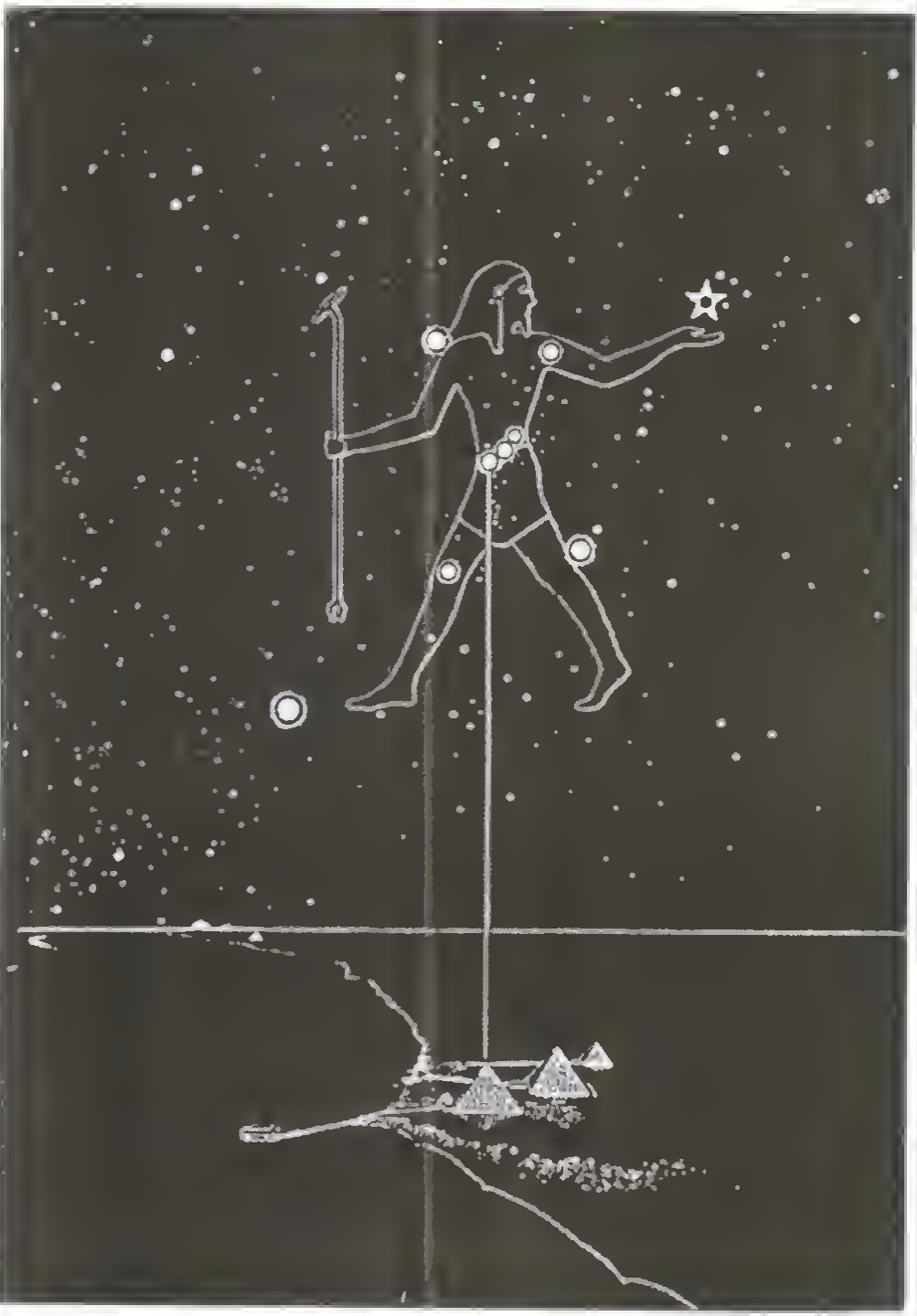

Diagram 19
The Three Belts Aligned With The Pyramids

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Diagram 20
The Giza Pyramids

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Figure 52
Osiris

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Diagram 21
Rizq, The Home Of The Anunnaqi

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Figure 53
Amenemhet's III, Pharaoh Of Egypt During The Time Of Joseph

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'Vigorous Strength' have found their hands.
6 At your reproof, O Elohe of Jacob, both the chariot and horse are cast into a Rawdam 'Deep Sleep'.
7 You, even you, are to be Yawray 'Feared': and who may Awmad 'Stand' in your presence at the time when you are angry?

You Caused Your Judgment To Be Heard From The Skies

8 You did cause Deen 'Judgment' to be Shawmah 'Heard' from the Shawmahyim 'Skies', the Ehrets 'Planet Earth' Yawray 'Feared', and was Shawqat 'Still',
9 When Eloheem Qoom 'Arose' to Mishfawt 'Judgment', to Yawshah 'Save' all of the Awnaww 'Meek' of the Ehrets 'Planet Earth'. Selah "fall down and pray".
10 Surely the Khaymaw 'Burning Anger' of Adamites will Yawdaw 'Praise' you: you will Khawgar 'Gird' the Shehayreeth 'Remainder' of your Khaymaw 'Burning Anger'.
11 Nawdar 'Vow', and be Shawlam 'Peaceful' to A Yahuwa (A Yahuwa not the Yahuwa) Eloheekum: let all that Sawbeeb 'Surrounds' him bring Shahee 'Presents' to him that should be Moraw 'Feared'.
12 He will cut off the Rooakh 'Souls' of Nawgheed 'Noble Ones': he is Yawray 'Fearful' to the Mehlek 'Rulers' of the Ehrets 'Planet Earth'.

Chapter Seventy-Seven

You Led The Children Of Israel By The Hands Of

Moses And Aaron

77 To the conductor of the musician, to Jeduthun, a song of Asaph son of Berechiah, a chief Levite musician. I cried out to Eloheem with my voice, to Eloheem with my voice; and he gave an ear to me.

2 In the days of my Tsawraw 'Trouble' I sought the Adonai: my hand poured out in the shadow hour, and did not get stunned; my Nehfesh 'Spirit' refused to be Nawkham 'Comforted'.

3 I remembered Eloheem, and was Hawmaw 'Disquieted': I Seeakh 'Meditated', and my Rooakh 'Soul' was overwhelmed. Selah "fall down and pray".

4 You take hold of my eyelids: I am so Fawam 'Worried' that I cannot speak.

5 I have Khawshab 'Plotted' the days of Qehdem 'Old', the years of ancient Owlam 'Everlasting' times.

6 I call to remember my taunting song in the shadow hour: I Seeakh 'Meditate' with my own heart: and my Rooakh 'Soul' searches out for it.

7 Will the Adonai Zawnakh 'Cast himself Off' for Owlam 'Everlasting'? And never Yawsaf 'Increase' Rawtsaw 'Pleasing' him?

8 Is his Khehsed 'Kindness' gone for ever? Does his Omer 'Utterance' Gawmar 'Come To An End' for Dore 'Generations' and Dore 'Generations'?

9 Has El Shawkakh 'Forgotten' to be gracious? Has he in anger shut up his Rakham 'Mercies'? Selah "fall down and pray".

I Will Remember The Right Hand Of "Elyone".

I Will Remember The Doings Of "Yah"

10 And I said, "This is my sickness: but I will remember the years of the Yawmeen 'Right Hand' of the Elyone 'Most High'.

11 I will remember the doings of Yah: surely I will remember your Fehleh 'Wonders' of Qawdam 'Old'.

12 I will also Dawgaw 'Murmur' of all of your work, and Seeakh 'Meditate' of your deeds.

13 Your Dehrek 'Way', O Eloheem, is in the Qodesh 'Holy Place': who is so Gawdole 'Great' a Eloheem as our El?

14 You are the El that does Fehleh 'Wonders': you have Yawdah 'Known' your Oze 'Strength' amongst the Am 'Nation Of People'.

In Psalms 77:15-20, It Is Speaking About The Eloheem Rescuing The Children Of Israel And Helping Them Cross The Reed Sea, Falsely Translated As The Red Sea With The Crafts Of The Eloheem As Mentioned In Exodus 13:21-22; 14:19; 14:24 (Refer To El's Holy Torah, The Book Of Exodus).

15 You have with your Zeroah 'Arm' Gawal 'Rescued' your Am 'Nation Of People' (the Israelites), the sons of Jacob and Joseph. Selah "fall down and pray".

16 The waters saw you, O Eloheem, the waters saw you; they were Khool 'Twisted': the Tehhome 'Depths' (of the sea) also trembled.

17 The Awb 'Thick Clouds' flooded water: the Shakhaq 'Thin Dust Clouds' gave a

sound: your arrows also went on.
18 The voice of your Rah'am 'Thunder' was in the Galgal 'Whirlwind': the Bawrawq 'Lightnings' lightened the Taybale 'World': the Planet Earth trembled and shook.
19 Your Ways are in the Yawm 'Sea', and your Shawbeel 'Path' in the great Mahyim 'Waters', and your footsteps are not known.
20 You Nawkhaw 'Lead' your Am 'Nation Of People' (the Israelites) like the Tsone 'Sheeps' by the hand of Moses and Aaron.

Chapter Seventy-Eight

The Trials Of The Israelites In The Wilderness

78 Maschil of Asaph, son of Berechiah. Give an ear, O my Am 'Nation Of People', to my Torah laws: stretch your ears out to the words of my mouth.
2 I will open my mouth in a Mawshawl 'Parable': I will gush forth dark Qehdem 'Old' sayings.
3 Which we heard about, and our fathers (the Israelites) have counted the doings to us.
4 We will not conceal it from their children, we will count to the Dore 'Generations' to follow after them the praises of A Yahuwa (A Yahuwa not the Yahuwa), and his Ezooz 'Strength', and his wonderful doings that he has done.
5 For he established a Aydooth 'Testimony' in Jacob, and placed a Torah law in Israel, which he Tsawwaw 'Commanded' our fathers, that they should make them Yawdah

'Known' to their children:
6 That the Dore 'Generation' to follow after them might know them, even the children which will be born unto them; who should arise and Sawfar 'Count' them to their children:
7 That they might place their Kehsel 'Hope' in Eloheem, and don't forget the deeds of El, but keep his Mitswaw 'Commandments':
8 And might not be as their Awb 'Fathers' (the Israelites of Moses' days), Sawrar 'Stubborn' and Mawraw 'Rebellious' generation; a generation that did not establish their hearts right, and whose Rooakh 'Soul' did not have Awman 'Faith' with El.
9 The children of Ephraim "double-fruit", equipped, and bow-shooters, Hawfak 'Overturned' in the days of Qerawb 'Battle'.
10 They don't keep the Bereeth 'Covenant' of Eloheem, and Mawane 'Refused' to walk in his Torah laws;
11 And did not forget his deeds, and his doings that he allowed them to see.
12 He did Fehlah 'Wonders' in front of their Awb 'Fathers', in the part of the Planet Earth of Egypt, in the Sawdeh 'Outer Field' of Zoan (an ancient city of lower Egypt).
13 He Bawqah 'Cleaved' the sea, and caused Moses and the Israelites to Awbar 'Pass' through it; and he made the Mahyim 'Waters' to Nawtsab 'Stand' as a Nade 'Heap'.
14 In the daytime he Nawkhaw 'Led' them through with a Awnawn 'Materialization Of A Cloud' (a craft), and all Lahyil 'Shadow Hour' with a Ore 'Light' of Aysh 'Fire'.

The Quote Below, Psalms 78:15 Is Speaking About Exodus 17:6, When The Children Of Israel Were In Rephidim (רפדים) Meaning 'Rests, Or Stays, Resting Places'. Rephidim Is Located Between The Wilderness Of Sin And Sinai, At Wadi Refayid Or Jebel Rafayd, 22 Miles Southeast Of El-Arish. Wadi Feiran, NW of Jebel Musa, the traditional site of Mt. Sinai. It Was A Stop Off Point In Their Journey Where They Stopped To Rest, Thus You Get The Name Rephidim. In Rephidim There Was No Water For The Children Of Israel To Drink, So They Complained To Moses About Not Having Water And Why Did He Bring Them Out Of Egypt To Die? Moses Complained To A Yahuwa In Exodus 17:4, And A Yahuwa Told Him In Verse 6 To Go To Horeb, And Nawkaw (נכה) 'Smite' The Rock, Where It States: "Behold, I Will Stand Before Thee There Upon The Rock In Horeb; And Thou Shalt Smite The Rock, And There Shall Come Water Out Of It, That The People May Drink...". *The Muhammadans Also Copied This Story In El's Holy Quraan 87:60 Where It Says:* "And Remember Moses Prayed For Water For His People; We Said: "Strike The Rock With Thy Staff...". *And If You Look In Verse 61 It Says That* "They Rebelled And Went On Transgressing" *Because There Was No Food In The Wilderness For Them To Eat. Chapter 87 Of El's Holy Quraan, Called The Heifer, Symbolic Of Hathor, The Golden Calf That The Israelites Built In Exodus 32:4 (Refer To El's Holy Torah Exodus 32:4), Is The Largest Chapter In El's Holy*

Quraan; And This Chapter 87 Speaks About All Of The Trials Of The Israelites From Their Exodus Out Of Egypt Or Mitsrayim, To Their Encounters In The Wilderness. And You Can Find The Same Story In The Books Of Exodus To Deuteronomy, Showing That Parts Of The Quran Again Was Copied From The Books Of The Torah; Because If You Look In Koran 10:94 It Says: "If You Wert In Doubt As To What We Have Revealed Unto Thee, Then Ask Those Who Have Been Reading The Book (Al Kitaab Meaning 'The Scripture'- The Torah) From Before Thee:...". Thus, These Quotes Below Are Re-Iterating The Happenings Of The Children Of Israel In The Wilderness, And How They Lacked Faith And Rebelled Against Their Eloheem.

15 He Bawqah 'Cleaved' the rocks in the Midbawr 'Wilderness' of Horeb, and gave them Shawqaw 'Drink' (water) as the great Tehhome 'Depths'.

16 He brought Nawzal 'Streams' out of the Sehlah 'Cliffs', and caused waters to descend down like Nawhawr 'Rivers'.

17 And they went wrong against him more by being Mawraw 'Rebellious' to Elyone 'Most High' in the Tseeyaw 'Desert'.

In Exodus Chapter 16, The Children Of Israel Complained To Moses About How They Were Brought Out Of Egypt Where They Had Food And Bread To Die Of Starvation In The Wilderness. So A Yahuwa Sent Down Quail To Them Because Of Their Greed In Exodus 16:13 (Refer To El's Holy Torah Exodus Chapter 16).

18 And they Nawsaw 'Tested' El in their heart by asking for food (Quail) for their Nehfesh 'Spirit'.
19 Yea, they spoke against Eloheem; they said, "Can El arrange a table in the Midbawr 'Wilderness'?
20 Behold, he smote the Tsoor 'Rock' that the waters flowed out of, and the valleys overflowed; can he give Lekhem 'Bread' also (Manna)? Can he provide Shehayr 'Flesh' (Quails) for his Am 'Nation Of People"?
21 So A Yahuwa (A Yahuwa not the Yahuwa) heard, and passed over: so a fire was Nawsaq 'Inflamed' against Jacob, Israel's sons and daughters, and his wrath also ascended up against Israel (Jacob).
22 Because they didn't have Awman 'Faith' in Elohee, and did not Bawtakh 'Trust' in his Yeshooaw 'Salvation':
23 Although, he Tsawwaw 'Commanded' the Shakhaq 'Thin Dust Clouds' from Mahal 'Above', and Fawthakh 'Opened' the Dehleth 'Doors' of the Shawmahyim 'Skies',
24 And Mawtar 'Rained' down Mawn 'Manna' upon them to eat, and gave them of the Dawgawn 'Corn' of the Shawmahyim 'Skies'.
25 Eesh 'Male Living Being' did eat Lekhem 'Bread' of the Abbeer 'Strong': he Shawlakh 'Sent' them full Tsaydaw 'Provision'.
26 He made an Qawdeem 'East Wind' journey in the Shawmahyim 'Skies': and by his Oze 'Strength', he guides in the Taymawn 'South Wind'.
27 He Mawtar 'Rained' Shehayr 'Flesh' (Quails) on them as Awfawr 'Dust', and winged birds like the sand of the sea:
28 And let it fall in the middle of their camps, surrounding their dwelling places.

29 So they ate, and were very Sawbah 'Satisfied': for he came to their own Tahawaw 'Desires';
30 They did not become strangers from their desires. But while their meat was in their mouths,
31 The wrath of Eloheem came upon them, and killed the finest of them, and caused the young males of Israel to kneel down.
32 For all this, they still Khataw 'Went Wrong', and did not have Awman 'Faith' in his wonderful works.
33 Therefore he did consume their days in Heh'bel 'Vanity', and their years in terror.
34 When he Hawrag 'Killed' them, then they sought him: and they returned seeking after El at Shawkhar 'Dawn'.

Elyone El Rescued The Israelites

35 And they Zawkar 'Remembered' that Eloheem was their Tsoor 'Rock', and the Elyone 'Most High' El their Gawal 'Rescuer'.
36 Nevertheless, they did flatter him with their mouths, and they Kawzawb 'Lied' to him with their tongues.
37 For their hearts were not established with him, nor did they have Awman 'Faith' in his Bereeth 'Covenant'.
38 But he, full of Rakhoom 'Compassion', Kawfar 'Covered' their iniquities, and did not Shawkhath 'Corrupt' them: many times he returned his wrath, and did not rouse up all of his anger.
39 For he Zawkar 'Remembered' that they were Bawsawr 'Skin And Flesh'; a Rooakh 'Soul Of The Wind' that walks away and doesn't return.

40 What times they were Mawraw 'Rebellious' to him in the wilderness, and Awtsab 'Grieved' him in the desert!
41 Yes, they returned and tested El, and limited the holy one of Israel.
42 They did not remember his hand, nor the day when he redeemed them from the troubled enemies.
43 How he placed his Oth 'Signs' in Mitsrayim 'Egypt', and his Mofaith 'Wonders' in the Sawdeh 'Outer Fields' of Zoan;
44 And overturned their rivers into blood, and their streams so that they could not drink.
45 He sent swarms of flies which ate them; and frogs which Shawkhath 'Corrupted' them.
46 He also gave their increase to the caterpillar, and their labour to the locust.
47 He killed their vines with hail, and their sycomore maple trees with frost.
48 He also shut up their Behere 'Beasts' to the hail, and their cattle to Rehshef 'Sparks' (fire-bolts).

Disagreeable Angelic Beings Were Sent Amongst The Israelites

49 He sent upon them the burning of his anger, wrath, and Zaham 'Indignation', and trouble, by sending away Rah 'Disagreeable' Malawk 'Angelic Beings' amongst them.
50 He balanced a pathway to his wrath; he did not keep back their Nehfesh 'Spirit' from death, but shut their Khahee 'Life' up to the pestilence.

Ham (חם) As Mentioned In Psalms 78:51 Is Also Another Name For

Mitsrayim (מצרים) Or Egypt Which Was Originally Called Tar Or Khami By The Ancient Egyptians And Was Part Of Sudan, Nubia. Kemet, The Way They Spell Kham, Is Also Said To Be Derived From The Word Kiymah (כימה) Meaning "Golden Ornament", However Kemet Is From Kham Meaning 'Black Skinned' And Identify With The Tribes, Not The Sands On The Shores Of The Niles, Which The Greeks Claim, And Kiymah (כימה) Which Is Another Name For Pleiades, The Seven Star, Seven Sun Constellation Which Can Be Found Right In The Bible In Job 9:9; 38:31. The Original Nubians Or Nuwbuns, Those Of The Black Hue Dwelled In Ham Or Kemet. Egypt- Mitsrayim (מצרים), Is Actually A Greek Word Meaning "Burnt Faces". In The Greek Language It Is Spelled Aigyptos (αιγυπτος). It Was A Term Used When Referring To The Hyksos Dynasty Who Were Light-Skinned Mixed Greeks With Straight Hair And Phoenicians Who Invaded And Took Over Egypt. The Sun Use To Burn Their Faces Red, That's Why They Were Called "Burnt Faces" Thus, That Is How Mitsrayim Began Being Referred To As Aigyptos (Αιγυπτος) Meaning "Land Of The Burnt Faces". In Aramic (Hebrew) It's Mitsrayim (מצרים) And In Ashuric/Syriac (Arabic) It Is Misr (مصر) Both Meaning "Land Of The Two Rivers".

51 And killed all the Mitsraimites - Egyptians, the head of their strength in the Ohel 'Tabernacles' of Ham "burnt".

52 But made his own Am 'Nation Of People' to journey like Tsone 'Sheep', and Nawhag 'Guided' them

in the Midbawr 'Wilderness' like flocks.

53 And he Nawkhaw 'Led' them on Behtakh 'Safely', so that they did not fear, but the sea Kawsaw 'Covered' their Oyabe 'Enemies'.

In Psalms 78:54 Where It States: "And He Brought Them To The Border Of His Sanctuary (Qodesh), Even To This Mountain, Which His Right Hand Had Purchased (Qawnaw). *And The Aramic (Hebrew) Word Used For Purchased Is Qawnaw (קנה) Meaning 'Get, Acquire, Buy, Possess", So The He Which We Find In The Other Quotes In (Psalms 78:7-8, 18-19, 34-35, 41) As El (אל) And This El Actually Had To Buy This Land Of Canaan For The Israelites. He Actually Paid For It. Think Now, This El Or Deity Is Actually Buying Something From Someone Involved In The Art Of Exchange And Purchase, Business. This Takes You Back To Genesis Chapter 2:11,12 Where Yahuwa Eloheem Stops For A Moment To Make Reference To How Good The Zawhawb (זהב) Gold Was In That Land; So The Most High And The Heavenly Beings Were Conscious Of The Value Of Minerals And In This Case Gold In Particular That Which Was Used As Money For Exchange In The Bible Refer To As Shekels, A Weight Of Gold. So This El Actually Carried, Countered, Purchased And Exchanged Gold For The Land Called Canaan. And Note That If You Look In Genesis 23:16-18, Abraham Brought A Burial Place From The Children Of Heth; And If You Look In Verse 18 It Says:* "Unto Abraham For

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A Possession (Miqnaw)...". And The Aramic (Hebrew) Word Used There Is Miqnaw (מקנה) Meaning "Possession, Property", Which Comes From The Root Word Qawnaw (קנה), Which Is The Same Word Used In Psalms 78:54 When This El (אל) Qawnaw (קנה) Purchased The Land Of Canaan. This Land Of Canaan Was The Qodesh Holy Place, And Prior To It Being Called The Land Of Canaan, It Was Called The Land Of Kadmon (Qadmon), Where The Qadmonites (קדמני) Meaning "Easterners" Lived According To Genesis 15:19 And It Says: "The Kenites, And The Kenizzites, And The Kadmonites (Kadmonee)," And If You Look It Up In The Strongs Lexicon, You Will See "A People Who Occupied The Land Of Canaan When God Gave It To Abraham"; And This People Spoken Of Here Are The Original Canaanites. These Canaanites Were From The Son Hamath, The Eleventh Son Of Canaan (Genesis 10:18), A Dark Skinned Woolly Haired Canaanite Who Later Mixed With The Moabites (Genesis 19:37) And Ammonites (Genesis 19:38). This Is Why Many Moabites Refer To Themselves As Canaanites Or Asiatics, For The Name Qadmon Simply Means "Easterner Or The One Eastern, Simply Asia Or As It's Said In Arabic Aasia (اسية) Meaning Orient Or Eastward. The English Word Orient Is Taken From Middle English And Old French From Latin Oriens, Orient, Rising Sun, East From Oriri, To Rise. The Original Name Was Qadmon Named After Adam's Children. This Is Before The Second Seed Of

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Canaan Moved In That Land Which Was From The Other Ten Tribes Who Were Caucasian As Is Found In Leviticus Chapter 13, And 14 As Those Possessing A Disease Called Leproma Which Resulted In Their Skin Being Turned As Leviticus 13:3 Says "White" And Their Hair As Leviticus 13:30 Says, "Thin And Blond, Yellow Blond". This Is Where The True Seed Of Qadmon Dwelled Before This Caucasian Canaanite Invasion. This Land Of Qadmon Which Was Later Changed To The Land Of Canaan, When The Caucasian Canaanites (Genesis Chapter 10) Came And Lived There, Was To Be Given To Abraham As An Inheritance In Genesis 17:8 Where It Says: "And I Will Give (Nawthan) Unto Thee, And To Thy Seed (Zehrah) After Thee, The Land Wherein Thou Art A Stranger (Mawgoor), All The Land Of Canaan, For An Everlasting Possession (Awkhoozaw Meaning 'Property, Possession');". *It Is Also Mentioned In Leviticus 14:34* "When You Come Into The Land Of Canaan Which I Give You For A Possession (Akhoozzaw)...,"; *And The Aramic (Hebrew) Word Akhoozzaw (אחוזה) Comes From The Root Word Awkhaz (אחז) Meaning To "Take Hold Of, Seize, Take Possession". So The Israelites Did Not Steal The Land Of Canaan, El, A Yahuwa Of Abraham, Paid For It With His Right, And The Aramic (Hebrew) Word Used Here Is Yawmeen Meaning "Right" Hands According To Psalms 78:54, And If You Look In Verse 55, It Says:* "He Cast (Gawrash Meaning 'Expelled') Out The Heathen (Goee Meaning

'Gentile Nation') Also Before Them, And Divided (Nawfal Meaning 'To Fall') Them An Inheritance (Nakhalaw Meaning 'Inheritance, Possession') By Line, And Made The Tribes Of Israel To Dwell (Shawkan) In Their Tents.", *So El Also Not Only Paid For The Land Of Canaan, But He Expelled The Canaanites Out Of Their Own Land, As He Expelled Or As You Would Call Dispossed, Qadmon (Adam) And Nekaybaw (Eve) Out Of The Garden Of Eden As Mentioned In Genesis 3:24, And It Uses The Same Word Gawrash (גרש). This Original Land Of Canaan Refered To As The Holy Land Extended From California, All The Way Across To The Euphrates. Beyond That It Was Called Asia. It Extended Down To The Tip Of South America Up To Canada. All Of These Were One Land Before Continental Drifts Produced Separate Continents And The True Inhabitants Of That Land Were The Original Nuwaubians Who Became Many Tribes And Many Names. They Were All One Land Called Ganawa. The West Coast Of Africa Would Fit Back Into The East Of America, And The East Coast Of South America Fits Perfectly In With The Middle West Coast Of Africa, When Brought Together, Becomes One Land Which Included Saudia Arabia, Before The Reed Sea Appeared. All Of This Was The Land Of Qadmon. And Atlan Later Called Atlantis Is Located Off The Coast Of Bermuda, Florida, And Puerto Rico, Which Would End Up In The Center Of This Great Land And Was The Power*

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Figure 54
Hathor, The Golden Calf

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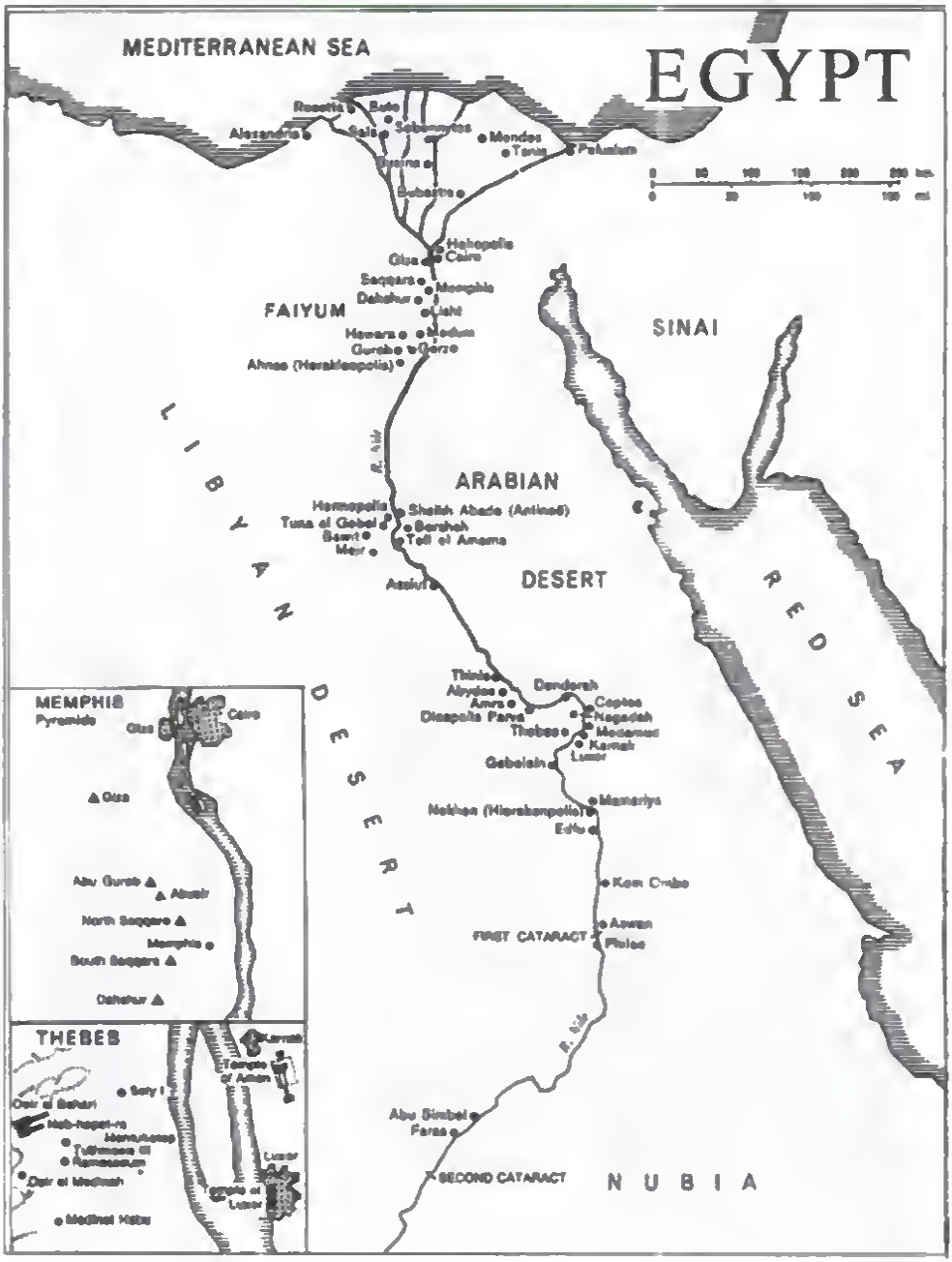

Diagram 22
Kham, The Name Of Egypt

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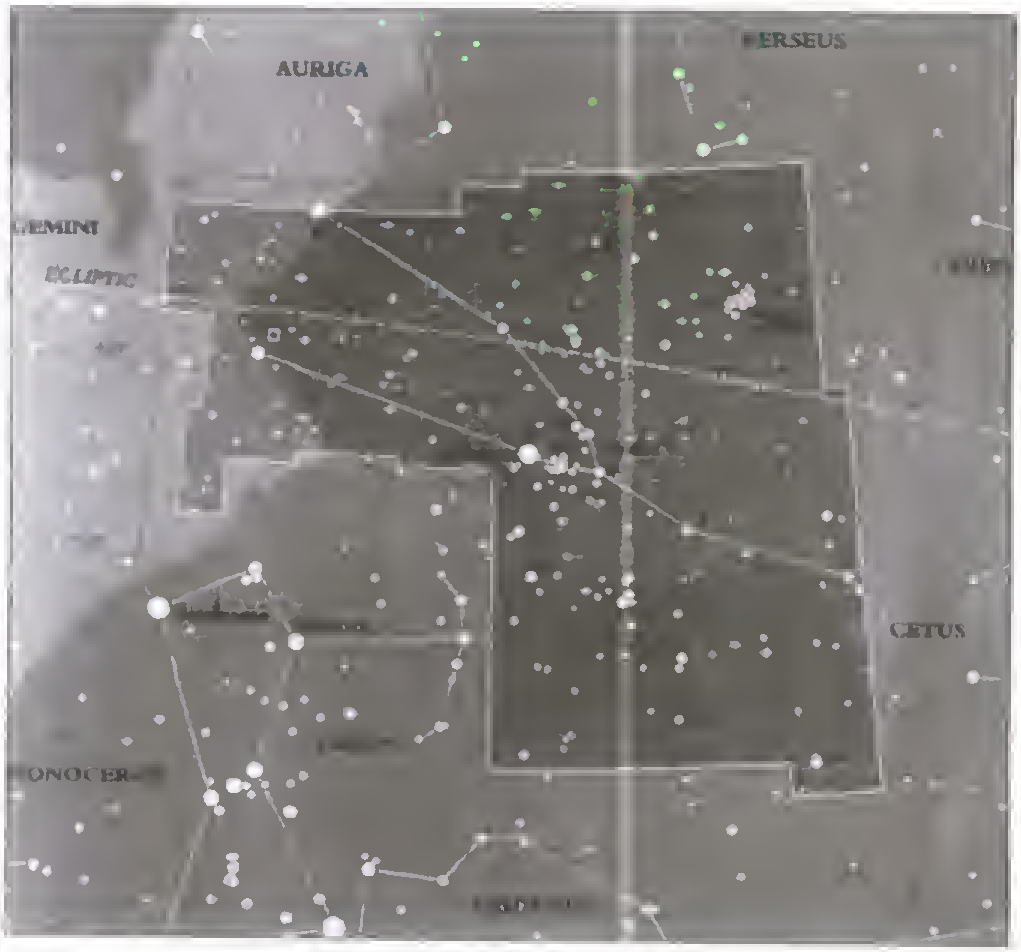

Diagram 23
Pleiades, The Seven Sun, Seven Star Constellation

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Figure 55
Hamath, Son Of Canaan And Salha

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Figure 56
Jospeh Son Of Jacob And Rachel

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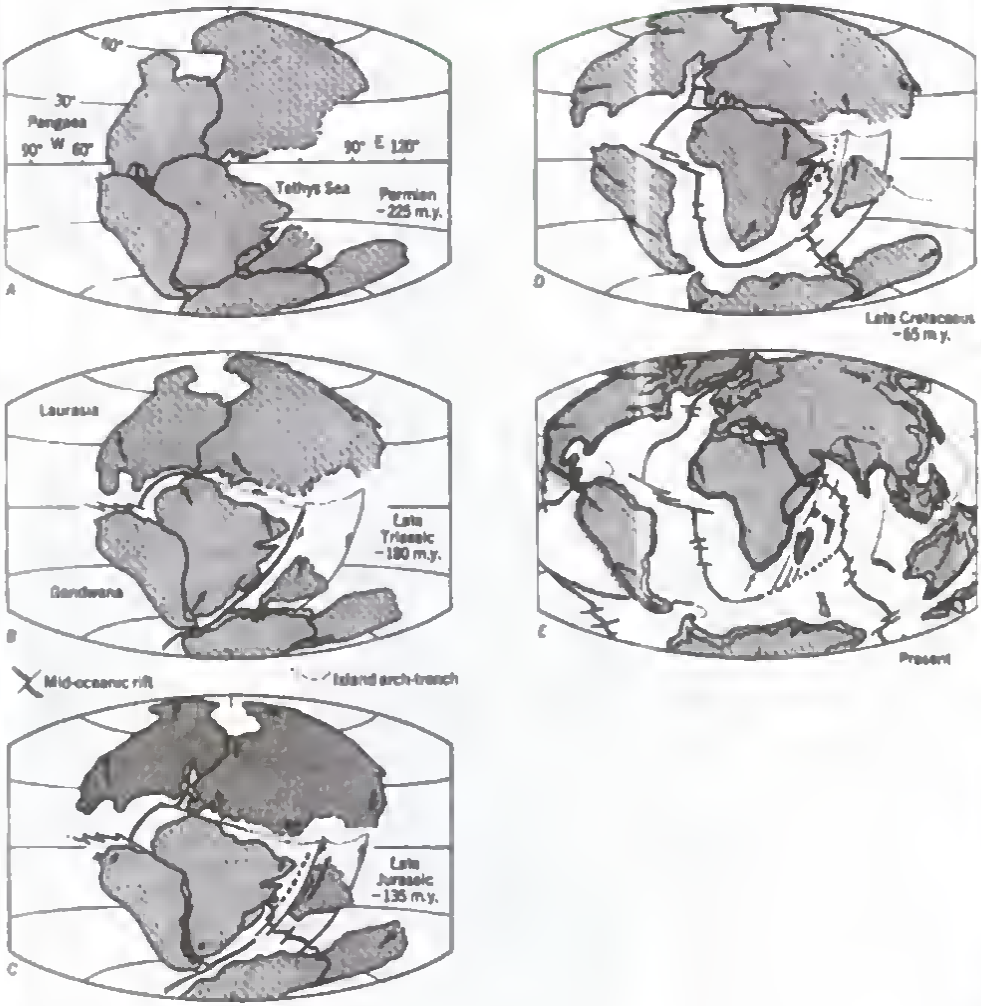

Diagram 24
The Continental Drifts. Notice That All The Continents Fit Into One.

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Figure 57
Nekaybaw Wife Of Zakar

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Source Of Old Atlan Called The Bermuda Triangle Today; In The Gulf Of Amexem Later Called Mexico.

54 And he made them come to the Ghebool 'Border' of his Qodesh 'Holy' place, this Har 'Mountain' which his Yawmeen 'Right Hand' Qawnaw 'Acquired'.

55 He also Gawrash 'Evicted' the Goee 'Gentile Nation' before them, and made their inheritance fall by line, and made the Shaybet 'Tribes' of Israel dwell in their Ohel 'Tents'.

56 Yet they Nawsaw 'Tested' and were Mawraw 'Rebellious' against the Elyone 'Most High' Eloheem, and did not keep his Aydaw 'Testimonies':

57 But turned back and dealt deceitfully as their Awb 'Fathers', they were Hawfak 'Overturned' like a Remeyaw 'Treacherous' bow.

The Israelites Made The Elyone Eloheem Jealous

Throughout The Bible El Is Made To Be A Jealous El, Which Is A Human Attribute. The First Time It Is Mentioned Is In Exodus 20:5 Where It Says: "...For I The Lord (Yahuwa) Thy God (Eloheek) Am A Jealous God (El),...". Now According To This Quote You Cannot Show Reverence To Or Serve Anybody Except God. And Because God Is Jealous And Demands This Undivided Attention, Does This Mean You Are Not To Give Your Husband Who You Pledged To Honor, Love And Serve For The Rest Of Your Life Until Death Do You Part? Does This Also Mean Your Children Who You Are To Protect And Serve Until

They Become Adults? And Let's Not Forget Your Rabbi, Reverend Or Imaams Who Helped You Purify Your Soul. If This Is True, Then That Must Be An Insecure God That Has Emotions So Much So That He Admits That He Is A Jealous God 11 Times In The Bible (Exodus 20:5; 34:14; Deuteronomy 4:24; 5:9, 6:15; Joshua 24:19; Nahum 1:2; Zechariah 1:14; 8:2; 2 Chronicles 11:2). The Aramic (Hebrew) Word Being Used Is Qawnaw (קנא) Which Means "Envy, Jealous, Zealous," From The Hebrew Root Word Qana (קנא) Meaning "To Be Envious, Jealous, Zealous, Provoke To Jealous Anger". The Ashuric Syriac (Arabic) Word Is Qana (قنا) Pronounced Qanaa-A, Meaning "Was Or Became, Intensely Red". All Of These Are Human Attributes And Emotions. Then The Word Jealous Is Mentioned Again In Deuteronomy 4:24 Where It Says: "For The Lord (Yahuwa) Thy God (Eloheek) Is A Consuming Fire, Even A Jealous (Qawnaw) God (El)." *; Which Is The Same Jealous El. So It Is Clear That This God Can Be Provoked To Anger If You Pay Attention To Anybody Else But Him. And Jealous In Most Cases Leads To Violence, So This Loving God Will Also Hurt You. Now Let's Go Back To The Point. According To The American Heritage Dictionary, The Word Jealous Means "Middle English Jelous, From Old French Gelos, Jealous, Zealous, From Vulgar Latin *Z¶L½Sus, From Late Latin Z¶Lus, Zeal"; So This Yahuwa Had Zeal, Which Is An Enthusiastic Devotion. He Was Devoted To Give His People (The Israelites) To*

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Their Enemies Sword (Psalms 78:62-64). Now If You Go To Joshua 24:19, You Will See "...Ye Cannot Serve The Lord: For He Is An Holy God; He Is A Jealous God...;". *And 1Kings 14:22 Says:* "And Judah Did Evil In The Sight Of The Lord (Yahuwa), And They Provoked Him To Jealousy (Qawnaw) With Their Sins...". *This Yahuwa Is The Same El Of Exodus 20:5. If You Turn To Psalms 78:58 It States:* "For They Provoked Him To Anger With Their High Places, And Moved Him To Jealousy (Qawnaw) With Their Graven Images."; *And This Him Is Speaking About Elyone Who Is The Most High Eloheem As Mentioned In Psalms 78:56. And Again You Find This El In Nahum 1:2 Being Jealous, And It Also Says:* "And The Lord (Yahuwa) Revengeth (Nawkam)...", *Another Human Attribute El Possessed; Taking Revenge. This El Was Jealous Of The Israelites Because They Worshipped Other Graven Images (Judges 2:12; 10:6) Of Baal (Judges 2:13) And Ashtoreth (Judges 10:6), Baalim (Judges 2:11). Baal Played A Prominent Role In The Canaanite (Phoenician), Pantheon Religion. In The Ras Shamra (Ugarit) Tablets, Baal Is Second To El, Whose Servant He Is Often Called. In The Ugaritic Mythology, Baal With The Title Aleyan, Is Known As Teshub- "The Storm God". Among The Phoenicians, Baal's Common Title Was "Lord Of Heaven". Alters Were Built For The Worship Of Baal In Palestine (Judges 6:25-32), The People Of Sichem Even Had A Temple In Honor Of Baal (Judges 9:4), And Because Of These*

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Idol Practices, The People Experienced The Wrath Of Yahuwa (Judges 10:7). The Canaanite And Phoenician Chief Deity Baal (בעל) Or Baalim (בעלם) The Plural Of Baal, Translates In The Aramic (Hebrew) As "Lord", Which Comes From The Aramic (Hebrew) Root Word Baw-Al (בעל) Meaning "To Marry, To Rule, To Own". In Many Semetic Languages, The Word Baal Serves As A Generic Term For "Mighty Ones". Generic Meaning "The Basic Terms To Designate Their Mighty Ones". In Ancient Chaldean And Aramic The Word Is Pronounced Baal. Another Deity Worshipped By The Israelites Was Ashtoreth Also Known As Ishtar Meaning "Star" Mother Of Tammuz Who Exalted Her Son As A Deity In Babylonian Writings. This Tammuz Is Also Called Adon Who Became Adonai In The Hebrew Torah And Kurios In The Greek New Testament. She Was Known To The Israelites Through The Canaanites (1Kings 11:5) As Ashtoreth The Mother Goddess Of Fertility, Love, And War. She Was Also Known As Aphrodite In Greek, Venus In Roman, Sin In Hindu, Isis In Egypt, Holy Faatimah In Islam, Ester (Maryam) In Hebrew, And Mary In Christianity To Name A Few. In Ugaritic Writings It Is Written As ('Ttrt), And In Late Phoenician As ('Strt). Soon After The Death Of Joshua The Israelites Started Worshipping The Deities Ashtareth And Baal Along With Other Baalim (Judges 2:8-13). In Deuteronomy 27:15, Any Man That Built A Graven Image Was Cursed, But The Generations Of Israelites Who Did Not See The Miracle Of Yahuwa As

Deuteronomy 4:33; 4:36; Numbers 20:13; 25:1-15, Did Not Believe In Him, So There Was An Importance In Moses Reviewing All The Covenants, Commandments, Offerings, And Miracles Of How Yahuwa Brought Them Out Of Egypt And Guided Them Through The Wilderness In A Craft (Deuteronomy 1:33). Now When You Go To Isaiah 42:8, It Says: "I Am The Lord: That Is My Name: And My Glory Will I Not Give To Another, Neither My Praise To Graven Images". And Make Note That This Is What Brought The Wiping Out Of All The Tribes Of Israel Except For The Remnant Of Judah For The Seed Of The Messiah (Jeremiah 40:15; 42:15).

58 For they Kawas 'Provoked Him To Anger' with their Bammaw 'High Places', and made him Qawnaw 'Jealous' with their Feseel 'Carved Images'.

59 When Eloheem heard, he passed over, and exceedingly Mawas 'Contemned' Israel.

60 So that he deserted the Mishkawn 'Dwelling Place' of Shiloh, the Ohel 'Tent' which he Shawkan 'Dwelled' amongst Adamites.

61 And gave his Oze 'Strength' into Shebee 'Captivity', and his Tifawraw 'Beauty' into the troubled enemies' hands.

62 He also delivered up his nation of people to the Khehreb 'Sword'; and passed his Nakhalaw 'Inheritance'.

63 The fire consumed their Bawkhoor 'Young Males', and their Bethoolaw 'Virgins' were not Hawlal 'Praised'.

64 Their Kohane 'Priests' fell by the Khehreb 'Sword',

and their Almawnaw 'Widows' did not weep.
65 The Adonai Yawkats 'Woke Up' as one sleeping, and a Ghibbore 'Mighty One' that Rawnan 'Shouts' because of Yahyin 'Wine'.
66 And he struck his troubled enemies from behind: he gave them an Owlam 'Everlasting' Kherfaw 'Reproach'.
67 He Mawas 'Contemned' the Ohel 'Tabernacle' of Joseph, and did not Bawkhar 'Choose' the Shaybet 'Tribe' of Ephraim.

These Verse Below, (Psalms 78:68-72) Is Speaking About The Beginning Of David's Reign Over All Of Israel As Found In 2Samuel 5:1-7. Yahuwa Chose The Tribe Of Judah (Psalms 78:68), And Built His Sanctuary There As Mentioned In Verse 69. He Also Chose David, His Ehbed (עבד) Meaning 'Servant' To Rule Israel Because Of Saul's Rebellion Against The Words Of Yahuwa, When He Was Told To Utterly Wipe Out The Amalekites (1Samuel 15:8-9, 18-19). Samuel Ruled Israel (1Samuel 7:15) Until His Old Age, Then His Sons Joel And Abi'ah Judged Over Israel (1Samuel 8:1); But They Used Their Authority For Their Personal Gains. The Israelites Asked For A King In 1Samuel 8:5, In Which Samuel Requested One From Yahuwa (1Samuel 8:21), And Saul Was Chosen (1Samuel 10:1). The Israelites Wanted A King As The Other Nations, But This Displeased Samuel Because Yahuwa Was Their King (1Samuel 12:12). So Saul Was Made The King (1Samuel 10:1), Although This Was Wickedness Which They Have Done In The Sight Of The Yahuwa (1Samuel 12:17). After The

Second Year Of Saul's Reign, In The Battle Against The Philistine, Saul Lost Patience After Waiting For Seven Days For Samuel To Arrive To Offer A Burnt Offering To Yahuwa (1Samuel 13:10), So He Offered A Burnt Offering, Going Against Yahuwa's Commandment. This Caused Him To Lose His Kingdomship, As It Mentions In 1Samuel 13:14, And It Says: "But Now Thy Kingdom Shall Not Continue: The Lord (Yahuwa) Hath Sought Him A Man After His Own Heart, And The Lord (Yahuwa) Hath Commanded Him To Be Captain Over His People, Because Thou Hast Not Kept Which The Lord Commanded Thee." *Saul Still Ruled Afterwards, But He Disobeyed Yahuwa Again When He Was Told To Utterly Destroy The Amalekites (1Samuel 15:3), And He Massacred Everyone Except For Agag, The King And Their Flocks (1Samuel 15:8-9, 18-19). This Nawkham (נחם) Meaning "Repented" Yahuwa, And Make Note That This Is The Same Yahuwa Whose Heart Nawkham (נחם) Repented In Genesis 6:6 Because* He Made Adamites, And It Awtsab (עצב) Meaning "Grieved" Him At His Heart. *This Yahuwa Nawkham (נחם) Repented For Placing Saul As The Ruler Of Israel, And Rejected Him From Being The Ruler, Because He* "Rejected The Word Of The Lord", *As Mentioned In 1Samuel 15:23, Although He Still Reigned Over Israel Until His Death. David Was Secretly Anointed As Ruler As Mentioned In 1Samuel 16:13. This Was His First Anointment. His Second Anointment Was When He Was Anointed Ruler Over Judah In 2Samuel 2:4, And His Third Was When He Was Officially Anointed As Ruler Over All Of Israel As*

Mentioned In 2Samuel 5:3. And It Is Important To Realize That The Word Anointment And Anointed Comes From The Aramic (Hebrew) Word Mawsheeakh (משיח) Meaning "Anointed One", From The Root Word Mawshakh (משח) Meaning 'To Wipe, Smear, Anoint", So It Is Clear That David Was A Messiah Long Before Jesus Was Born. Now The End Of Saul's Rule Came About When He Went To Battle Against The Philistines, And Saul Was Afraid, So He Sought Yahuwa's Help, But As Mentioned In 1Samuel 28:6 "...The Lord (Yahuwa) Answered Him Not Neither By Dreams (Khalome), Nor By Urim (Ooreem Meaning 'Lights', Which Were The Stones Kept In The Pouch On The High Priest's Breastplate (Refer To Scroll #24 The Book Of Urim And Thummim), Nor By Prophets (Nawbee Meaning 'Prophets')." *So Saul Disguised Himself And Sought The Help Of A Woman At Endor Who Practiced Necromancy, Which Is Communicating With The Spirit Of The Dead (1Samuel 28:9), To Talk To Samuel's Spirit. And Make Note In Verse 13, That This Women Saw* "Gods (Eloheem) Ascending (Awlaw) Out (Min) Of The Earth (Ehrets)". *Confirming That There Are Beings That Reside Inside The Earth (Refer To Scroll #131 Shamballah And Aghrata). Now, Saul Spoke To Samuel From The Dead With The Aid Of A Necromancer, Who Told Him Because He Rejected The Voice Of Yahuwa, And Did Not Destroy All Of The Amalekites, Him And His Sons, And Israel Will Be Delivered Into The Hands Of Philistine (1Samuel 28:17-19). This Was The End Of Saul's Rule. He Committed Suicide In The Battle Against*

The Philistine As Mentioned In 1 Samuel 31:1-6, And According To Psalms 78:70 "He (Yahuwa) Chose David Also His Servant, And Took Him From The Sheepfolds:".

68 But Bawkhar 'Chose' the Shaybet 'Tribe' of Judah, the Har 'Mount' Zion which he Awhab 'Loved'.
69 And Bawnaw 'Built' his Miqdawsh 'Sanctuary' raised up, like the Planet Earth which he Yawsad 'Founded' for Owlam 'Everlasting'.
70 He also Bawkhar 'Chose' David his Ehbed 'Slave', and Lawqakh 'Took' him from the sheepfolds:
71 From following after the ewes, great with the young, he brought him to feed; Jacob his Am 'Nation Of People', and Israel his Nakhalaw 'Inheritance'.
72 So he fed them to the Tome 'Completeness' of his heart; and Nawkhaw 'Guided' them by the Tawboon 'Overstanding' (skill) of the Kaf 'Palms' of his hands.

Chapter Seventy-Nine

Deliver Us O Eloheem

79 A Song of Asaph "gatherer", son of Berechiah. O Eloheem, the Goee 'Gentile Nation' comes into your Nakhalaw 'Inheritance'; they have Tawmay 'Defiled' your Qodesh 'holy' Haykawl 'Temple'; they have Soom 'Placed' Jerusalem on heaps.
2 The Dead bodies of your Ehbed 'Slaves' they have given to be meat to the birds of the skies, the Bawsawr 'Skin And Flesh' of your Khawseed 'Chosen Ones' to the Khahee 'Living

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Figure 58
The Different Statues Of The Deity Isis Or Ishtar

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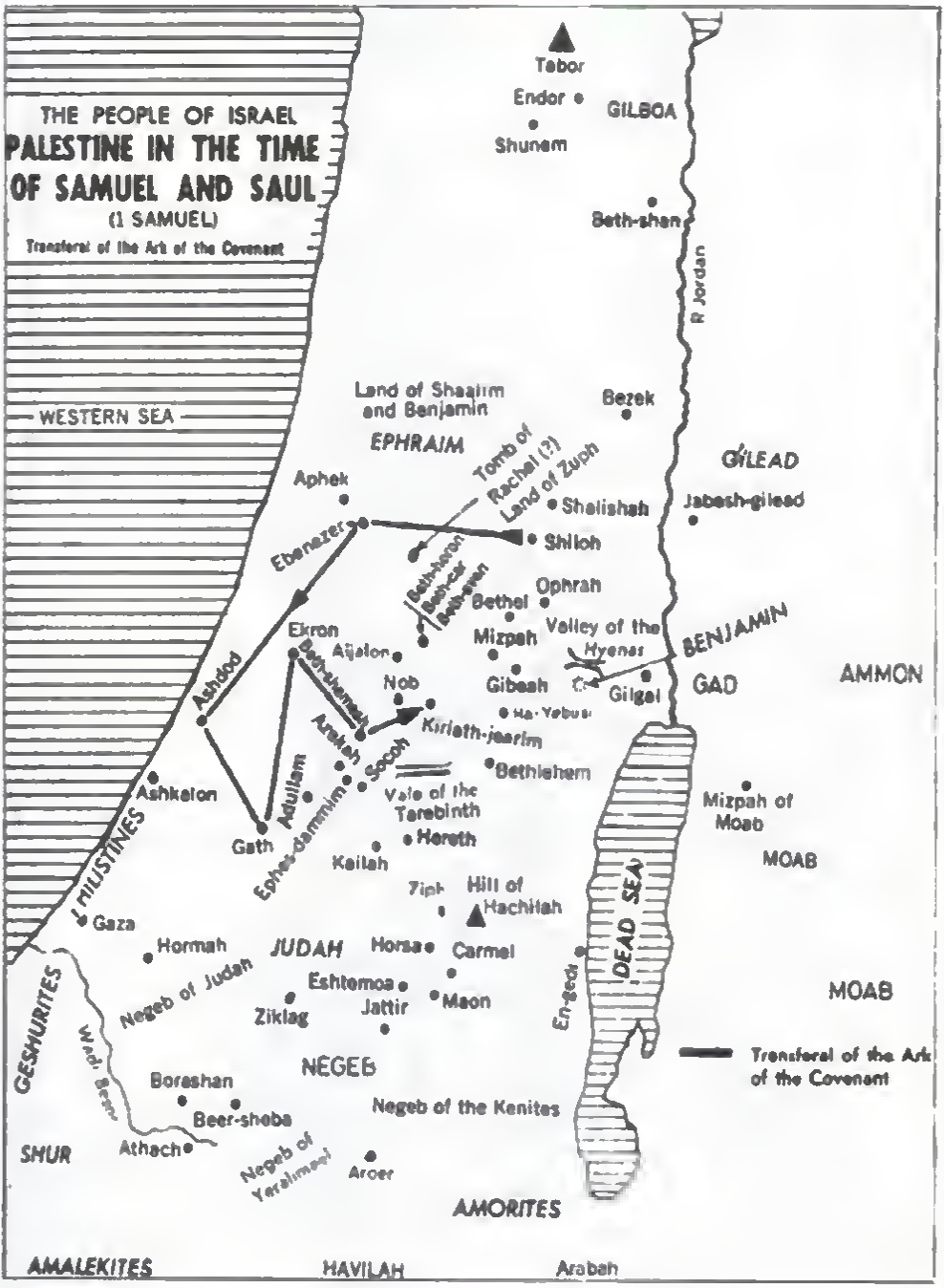

Diagram 25
Map Of Palestine In The Time Of Samuel

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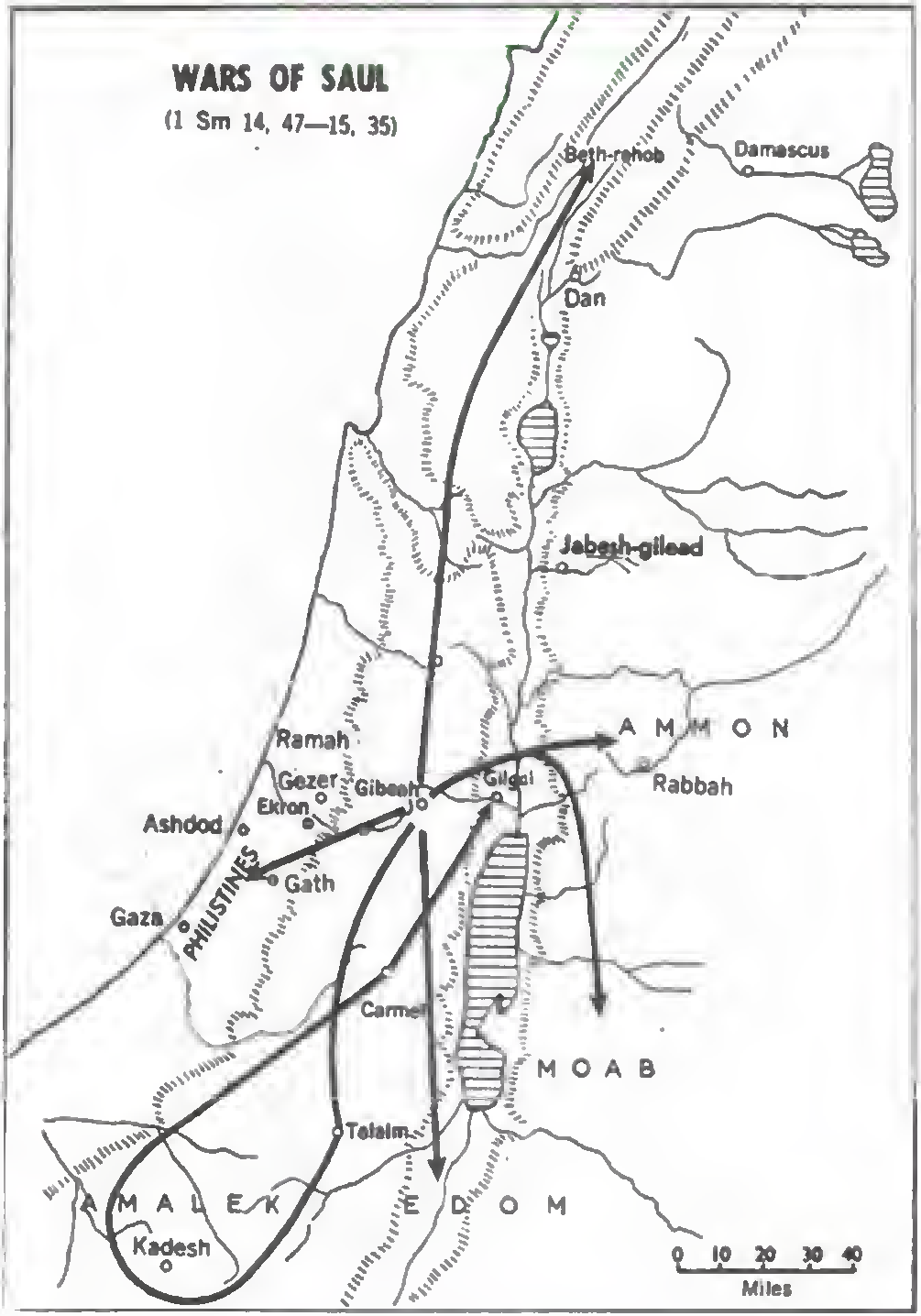

Diagram 26
The Battles Of Saul

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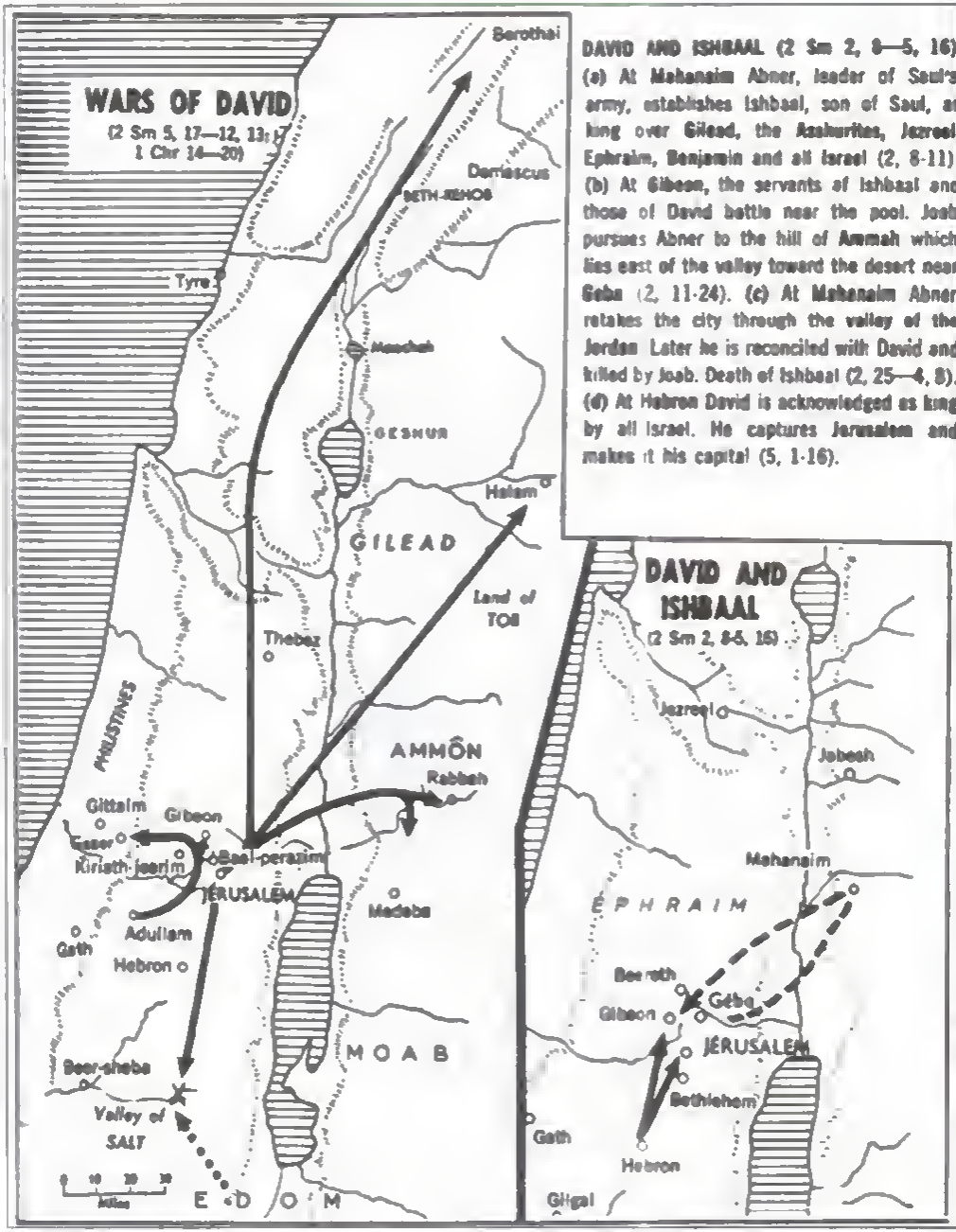

DAVID AND ISHBAAL (2 Sm 2, 8—5, 16) (a) At **Mahanaim** Abner, leader of Saul's army, establishes Ishbaal, son of Saul, as king over **Gilead**, the **Asshurites**, **Jezreel**, **Ephraim**, **Benjamin** and all Israel (2, 8-11). (b) At **Gibeon**, the servants of Ishbaal and those of David battle near the pool. Joab pursues Abner to the hill of **Ammah** which lies east of the valley toward the desert near **Geba** (2, 11-24). (c) At **Mahanaim** Abner retakes the city through the valley of the **Jordan**. Later he is reconciled with David and killed by Joab. Death of Ishbaal (2, 25—4, 8). (d) At **Hebron** David is acknowledged as king by all Israel. He captures **Jerusalem** and makes it his capital (5, 1-16).

Diagram 27
The Battles Of David

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Beasts' of the Ehrets 'Planet Earth'.

3 They have poured out their Dawm 'Blood' like water Sawbeeb 'Surrounding' Jerusalem; and there was none to Qawbar 'Bury' them.

4 We are becoming a Kherfaw 'Reproach' to our Shawkane 'Neighbors', a Lahag 'Scorn' and Qehles 'Derision' to those that Sawbeeb 'Surround' us.

5 How long, O A Yahuwa (A Yahuwa not the Yahuwa)? Will you be Awnaf 'Angry' for ever? Will your Qinaw 'Jealousy' burn like Aysh 'Fire'?

6 Pour out your Khaymaw 'Burning Anger' on the Goee 'Gentile Nation' that have not Yawdah 'Known' you, and upon the kingdoms that have not Qawraw 'Called' upon your Shame 'Name'.

7 For they have devoured Jacob, and made his Nawweh 'Dwelling Place' desolate.

8 O don't remember former iniquities against us that we have done: let your Rakham 'Mercy' quickly go before us and stop us: for we are brought down to a very low state.

9 Awzar 'Help' us, O Elohe of our Yehshah 'Salvation', speak for the Kawbode 'Glory' of your name: and deliver us, and Kawfar 'Cover' our Khattawaw 'Going Wrongs' for your name's sake.

10 Wherefore should the Goee 'Gentile Nation' say: "Where is Eloheehum"? Let him be known amongst the Goee 'Gentile Nation' in our sight by the Neqawmaw 'Vengeance' of the Dawm 'Blood' of your Ehbed 'Slaves' which is poured out.

11 Let the crying of the Awsere 'Prisoner' come in front of you; O according to the greatness of the power

of your Zeroah 'Arms', let those sons that are going to Temoothaw 'Die', remain (let them be spared).

12 And Shoob 'Return' to our neighbors sevenfold into their bosom their Kherfaw 'Reproach'; where they have reproached you, O Adonai.

13 So we your Am 'Nation Of People' and sheep of your pasture will give you praise for Owlam 'Everlasting': we will count forth your Tehhillaw 'Praise' to all generations and generations.

Chapter Eighty

O Eloheem Of Heavenly Hosts

80 To the conductor of the musician upon Shoshannimeduth "lilies", a song of Asaph "gatherer", son of Berechiah. Give ear, O shepherd of Israel, you that leads Joseph like a flock; you that dwells between the Cherubeem, Yawfah 'Shine' forth.

2 Before Ephraim "double-fruit", and Benjamin "son of my right hand", and Manesseh "causing to forget", rouse up your might, and walk and be our Yeshooaw 'Salvation'.

3 Return to us again, O Eloheem, and cause your face to Ore 'Give Light'; and we will be Yawshah 'Saved'.

4 O A Yahuwa Eloheem of Tsawbaw 'Heavenly Hosts', how long will you hold your anger against the Tefillaw 'Prayer' of your Am 'Nation Of People' (the Israelites)?

5 You make them eat with the Lekhem 'Bread' of Dimaw 'Tears'; and give them Dimaw 'Tears' to

Shawqaw 'Drink' in three great measures.

6 You place us as a Mawdohn 'Contention' to our Shawkane 'Neighbors': and our enemies Lawag 'Mock' amongst themselves.

7 Return us again, O Eloheem of Tsawbaw 'Heavenly Hosts', and cause your face to Ore 'Give Light'; and we will be Yawshah 'Saved'.

8 You have brought a Ghehfen 'Vine' out of Mitsrayim 'Egypt': you have Gawrash 'Cast Out' (evicted) the Goee 'Gentile Nation', and Nawtah 'Planted' the vine in it.

9 You turned before it, and caused it to deeply Shawrash 'Take Root', and it Mawlay 'Filled' that part of the Planet Earth.

10 The Har 'Mountain' was Kawsaw 'Covered' with the Tsale 'Shadow Of Protection' of it, and the Awnawf 'Branches' of it were like the Ehrez 'Cedars' of El.

11 She sent out her Qawtseer 'Harvest' to the Yawm 'Sea', and her Yonehqeth 'Young Twigs' to the river.

12 Why have you then Fawrats 'Broken' down her Gawdare 'Hedges', so that all those which Awbar 'Passed' by the way do Awraw 'Pluck' her?

13 The Khazeer 'Boar' out of the wood does Kirsame 'Waste' it, and the Zeez 'Wild Beast' of the Sawdeh 'Outer Field' does Rawaw 'Graze' (devour) it.

Israel Is Not Only Called The Vine (Ghehfen) Of A Yahuwa, But Also The Vineyard (Kawnan). In Psalms 80:14, Asaph Is Asking The Eloheem Of The Heavenly Hosts To "Visit (Fawqad) This Vine (Ghehfen)"; And This Vine Is Symbolic Of The Israelites,

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Diagram 28
Cherubeems On Top Of The Ark

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Which In Verse 8 Was Brought Out Of Egypt, And Planted In The Land Of Canaan. And If You Look Further Down In Verse 15, It Mentions "And The Vineyard (Kawnan) Which Thy Right Hand (Yawmeen) Hath Planted, And The Branch (Bane Meaning Son, Member Of A Group, Child) That Thou Madest Strong For Thyself." *And Make Note That The Word Branch Is Not In The Aramic (Hebrew) Quote, The Word That Is Found Is Bane (בן) Meaning 'Son'. The Word For Branch Is Found In Ezekiel 15:2 Where It Says:* "...Or Than A Branch (Zemoraw) Which Is Among The Trees Of The Forest?" *And The Aramic (Hebrew) Word Zemoraw (זמורה) Means "Branch, Twig, Shoot" From The Root Word Zawmar (זמר) Meaning "To Trim, To Prune". In Clarke's Commentary It Says* "[The Branch- Thou Madest Strong For Thyself.] Many Have Thought <u>That The Lord Jesus Is Meant</u>,. And So The Chaldee Understood It, As It Translates Veal Malcca Meshicha, "And Upon The King Messiah, Whom Thou Hast Strengthened For Thyself." The Syriac, Vulgate, Septuagint, AEthiopic, And Arabic, Have "The Son Of Man",...<u>As Christ Seems Here To Be Intended</u>, This Is The First Place In The Old Testament Where The Title Son Of Man Is Applied To Him". *This Quote Is Not Saying That The Lord Jesus Christ Is The Son Of Man. Correctly Translated, It Says:* "And

The Vineyard (Ghehfen) Which Your Right Hand (Yawmeen) Has Planted (Nawtah), And The Son (Bane) That You Have Made Strong (Awmats) For Yourself"; And It Is Speaking About The Son, David That Yahuwa Made Strong For Himself, Or Ask Yourself Who Was All Of The Hebrew Scholars Saying It Was Between The Time Of The Book Of Malachi And The Coming Of This New Testament? Who Was It Then? You Can't Say That It Was Jesus The Nazarite Because The Hebrew/ Israelites Of His Time Did Not Accept Him. It Was The Romans And The Greeks With Their New Testaments Who Established Him As The Messiah (John 1:41), A Messiah Being Interpreted A Christ.

14 Return, we beg you, O Eloheem of Tsawbaw 'Heavenly Hosts': Nawbat 'Look' down from the Shawmahyim 'Skies', and Rawaw 'See' and Fawqad 'Visit' this Ghehfen 'Vine';

15 And the Kawnan 'Vineyard' which your Yawmeen 'Right Hand' has Nawtah 'Planted', and the Bane 'Son' that you have made Awmats 'Strong' for yourself.

16 It is burnt with Aysh 'Fire', it is cut down: they perish at the Ghehawraw 'Reproof' of your Fawneem 'Presence'.

In Psalms 80:17, It Says: "Let Thy Hand (Yawd) Be Upon The Man (Eesh) Of Thy Right Hand (Yawmeen), Upon The Son (Bane) Of Man (Adamite) Whom Thou Madest Strong (Awmats) For Thyself". This Quote Is Speaking About David, The Son Of Jesse And Hilmah,

Not Jesus The Son Of Mary And Gabriy'el; But Some Think That It Is Speaking About Zerubbabel. Others Think Think The Jewish Nation Is Thus Called The Son Of Man, And The Man Of God's Right Hand. *According To The Dake's Annotated Reference Bible Commentary, Page 586, It Says:* "The Chaldee Reads, "King Messiah", The Man Upon God's Hand"; *Which They Relate To Jesus, And In Clarke's Commentary, Page 476, It Says:* "The Only Person Who Can Be Said To Be At The Right Hand Of God As Intercessor, Is Jesus The Messiah...".

This Quote Is Not Speaking About Jesus, Although It Was Copied And Plagiarized Into The New Testament In Acts 2:33 Where It Says: "Therefore Being By The Right Hand (Dexeeos) Of God (Thehos) Exalted, And Having Received Of The Father (Patayr) The Promise Of The Holy (Hageeos) Ghost (Pnyoomah), He Hath Shed Forth This, Which Ye Now See And Hear.". *But If You Look Further In Verse 34, You Will See That David Himself Said:* "For David Is Not Ascended Into The Heavens: But He Saith Himself (Owtos), The Lord (Kooreeos) Said (Epo) Unto My (Moo) Lord (Kooreeos), Sit (Kathaymahee) Thou On (Ek) My (Moo) Right Hand (Dexeeos),". *Again This Is A Quote That Is Used In Reference To Jesus, When It Is Actually Speaking About David, The Son Of An Adamite, Jesse And Hilmah, The Male Living*

Being Of Yahuwa's Right Hand, Who He (Yahuwa) Strengthened For Himself After Their Captivity To The Assyrians. So This Is Talking About David Again Not Jesus. Christians Came Along And Literally Took All The Prophecies Of David And Fabricated Their Own Prophecies And Say That It Pertains To Jesus Claiming To Be So Accurate Until You Ask Them, Give Us The Exact Birth, Place, Date, And Time Of Jesus And So They Can't, Yet, They Can Steal A Thousand Year Old Prophecy And Say That It Applies To Him.

17 Let your Yawd 'Hand' be upon the Eesh 'Male Living Being' of your Yawmeen 'Right Hand' (Eloheem has physical hands), upon the Bane 'Son' of Adamite (David son of Jesse and Hilmah) whom you made Awmats 'Strong' for yourself.

18 So will we not be Soog 'Driven' back from you: Khawyaw 'Liven' us, and we will Qawraw 'Call' upon your name.

19 Return us again, O A Yahuwa (A Yahuwa not the Yahuwa) Eloheem of Tsawbaw 'Heavenly Hosts', cause your face to Ore' Give Light'; and we will be Yawshah 'Saved'.

Chapter Eighty-One

You Will Not Bow Down To Any Foreign El

81 To the conductor of the musician upon Ghitteeth, a song of Asaph "gatherer", son of Berechiah. Sing joy to Eloheem our strength: make a joyful Rooah 'Shout' to the Elohe of Jacob.

2 Bear a Song, and give the

Tofe 'Timbrel' here, the Naweem 'Pleasant' Kinnore 'Harp' with the Nehbel 'Psaltery'.

3 Blow up the Shofar in the Khodesh 'New Moon', in the Kehseh 'Appointed' time on our Khag 'Feast' day.

4 For this was a Khoqe 'Custom' for Israel, and a Mishfawt 'Judgment' of the Elohe of Jacob.

5 This he placed in Joseph "Yahuwa has added" for a Aydooth 'Testimony', when he went forth out through the part of the Planet Earth of Mitsrayim 'Egypt': Where I heard a Sawfaw 'Language' that I did not Yawdah 'Know'.

6 I turned aside his Shekem 'Shoulder' from the Saybel 'Burden': the palms of his hands were passed from the Dood 'Pots'.

7 You called me in your times of Tsawraw 'Trouble', and I Khawlats 'Set You Free'; I Awnaw 'Answered' you in the Sayther 'Secret Hiding Place' of Rah'am 'Thunder': I Bawkhan 'Tested' you at the waters of Meribah "Strife". Selah "fall down and pray".

8 Hear, O my Am 'Nation Of People', and I will Ood 'Testify' to you: O Israel, Jacob's sons and daughters, if you will hear unto me;

9 There will no Zoor 'Strange' El be in you; nor will you Shawkaw 'Bow Down' to any Naykawr 'Foreign' El.

10 I am Yahuwa Eloheek, which Awlaw 'Ascended' you out of the Ehrets 'Part Of The Planet Earth' of Mitsrayim 'Egypt': open your Feh 'Mouth' Rawkhab 'Wide', and I will Mawlay 'Fill' it.

11 But my Am 'Nation Of People' would not hear unto my voice; and Israel, Jacob's sons and daughters,

12 So I sent them up to

their own Labe 'Heart's' Shereerooth 'Stubbornness': and they walk in their Moaytsaw 'Counsels'.

13 Oh that my Am 'Nation Of People' had heard unto me, and Israel, Jacob's sons and daughters had Hawlak 'Walked' in my ways!

14 I should have Kawnah 'Subdued' their enemies in a little while, and returned my hand against their troubles.

15 The haters of A Yahuwa (A Yahuwa not the Yahuwa) would Kawkhash 'Deny' themselves to him: but their Ayth 'Time' should have endured for Owlam 'Everlasting'.

16 He should have fed them also with the finest of the wheat: and with honey out of the Tsoor 'Rock', I should have Sawbah 'Satisfied' you.

Chapter Eighty-Two

All Of You Are Sons Of Eloheem, Elyone "The Most High"

82 A song of Asaph "gatherer- son of Berechiah, and chief musician under David", Eloheem Nawtsab 'Stands' in the Aydaw 'Congregation' of the El; he Shawfat 'Judges' among the Eloheem.

2 How long will you Shawfat 'Judge' Ehwel 'Unrighteously', and bear the Fawneem 'Faces' of those who are Rawshaw 'Wicked'? Selah "fall down and pray".

3 Shawfat 'Judge' those who are Dal 'Low' (poor) and Yawthome 'Fatherless': do that which is Zodoq "just" to the Awnee 'Poor' and Dal 'Low' (they lack for they are needy.)

4 Allow the Dal 'Low' (those who lacks) and the Ebyone 'Needy' to Fawlat

'Escape' their misery. Nawtsal 'Deliver' them out of the Yawd 'Hands' of those who are Rawshaw 'Wicked'.

5 They don't know, nor will they have an Bene 'Overstanding'; they walk on in Khashaykaw 'Darkness', not knowing anything: all the Mosawd 'Foundations' of the Ehrets 'Planet Earth' are Mote 'Shaken' out of order.

All Of You Are The Sons Of Elyone 'Most High'

When Psalms 82:6 Which States: "I Have Said, Ye Are Gods (Eloheem); And All Of You Are Children Of The Most High (Elyone)". Was Quoted Into John 10:34, Which States: "Jesus Answered Them, Is It Not Written In Your Law, I Said, Ye Are Gods (Thehos)?", They Left Out The Second Line "All Of You Are Children Of The Most High". Jesus Supposedly Quoted This Verse Which Is In Red Letters, But The Most Important Part Was Left Out. And If You Look In Verse 35, You Will See That It Says "...And The Scripture Cannot Be Broken"., So Why Was Only One Portion Of John 10:34 Copied From Psalms Which Was Written In The Law? You Are Children Of The Most High (Elyone)". This Name Of Elyuwn Which Is Equivalent To The Cuneiform Anu And The Aramic (Hebrew) Elyuwn (אל עליון) And The Ashuric (Syriac) Arabic Al Aliyyu (العلى) Which Is The Name That Melchizedeq Taught To Abraham To Call Upon In Genesis 14:18-20 Where It States: "And Melchizedek

King Of Salem Brought Forth Bread And Wine: And He Was The Priest Of The Most High (Elyown) God (El). And He Blessed Him, And Said, Blessed Be Abram Of The Most High (Elyown) God (El), Possessor Of Heaven And Earth: And Blessed Be The Most High (Elyown) God (El), Which Hath Delivered Thine Enemies Into Thy Hand. And He Gave Him Tithes Of All." And Out Of The Patriach Abraham Came The Three Main Religions Being: 1.Mosesism, 2.Christism, 3. Muhammadism; And If You Follow These Three Religions Then You Are A Part Of The Children Of The Most High.

6 I have already told you that you are Eloheem and Kole 'All' of you are the Bane 'Sons' (children) of the Elyone 'Most High'.

7 Surely, you will Mooth 'Die' like Adamites, and Nawfal 'Fall' like one of the Sar 'Princes'.

8 Qoom 'Arise', O Eloheem, Shawfat 'Judge' the Ehrets 'Planet Earth': for you will Nawkhal 'Inherit' all of the Gocc 'Gentile Nations'.

Chapter Eighty-Three

A Yahuwa Is The Most High Over All The Planet Earth

83 A song or song of Asaph. Don't keep silent, O Eloheem: do not hold your peace, and don't be still, O El.

2 For, lo your enemies are Hawmaw 'Disquieted', and those that Sawnay 'Hate' you, have lifted up their

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Figure 59
Melchizedeq, King Of Salem

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heads at you.
3 They have crafted a Sode 'Secret Counsel' against your Am 'Nation Of People', and made an Yawats 'Advise' against your Tsawfan 'Hidden' ones.
4 They have said, "Come, and let us Kawkhad 'Conceal Them Off' from being a Goee 'Gentile Nation'; that the name of Israel may not be Zawkar 'Remembered'".
5 For they have Yawats 'Advised' together with one heart, they have made a Bereeth 'Covenant' against you.
6 The Ohel 'Tents' of the Edomites (Idumia) sons of Jepheth and Iris the Hivite and the Ishmaelites of Moab, and the Hagarites, from Hagar, the second wife of Abraham.
7 Gebal, (a mountain south of the Dead sea), and Ammon, (a people dwelling in transjordan from Lot through Ben-Ammi), and Amalek (son of Eliphaz by his concubine Timnah, Esau's grandson]); the Philistines "land of sojourners" (territory on the west coast of Canaan, Palestine) with the dwellers of Tyre "a rock" (Phoenician city on Mediterranean coast);
8 Assur (Asshur), son of Shem, the people of Assyria also is joined with them: they are the strong arm of the sons of Lot, son of Haran. Selah "fall down and pray".
9 Do to them as you did to the Midianites, from Midian son of Keturah (Qeturah) and Abraham; as to Siscra, the general, as to Jabin, a ruler of Hazor, at the valley of Kison, a river in central Palestine.
10 Which were Shawmad 'Destroyed' at Endor: they became as dung for the

Adawmaw 'Ground'.
11 Place their Nawdeeb 'Nobles' like Oreb, (a chief of the Midian army), and like Zeeb, (a prince of Midian): yes, all their princes as Zebah, (a ruler of Midian), and as Zalmunna, (a Midianite ruler).
12 Who said, "Let us Yawrash 'Inherit' the Nawaw 'Abodes' of Eloheem to ourselves.
13 O Elohe, set them like a wheel; as they stubble in front of the Rooakh 'Soul Of Wind'.
14 As the fire burns a wood, and as the flames sets the mountain on fire;
15 So pursue after them with your Sahar 'Tempest', and make them Bawhal 'Terrified' with your Soofaw 'Storm-Wind'.
16 Fill their faces with Qawlone 'Embarrassment'; that they may seek your name, O A Yahuwa (A Yahuwa not the Yahuwa).
17 Let them be ashamed and Bawhal 'Terrified' for ever; yes, let them be Khawfare 'Confused', and Awbad 'Perish':
18 That they may Yawdah 'Know' that you, whose name is A Yahuwa (A Yahuwa not the Yahuwa), is the Elyone 'Most High' over all the Ehrets 'Planet Earth'.

Chapter Eighty-Four

I Would Stand At The Gate Of The House Of Eloheem

84 To the conductor of the musician upon Gittith, a song for the sons of Korah, son of Izhar. How beloved are your dwelling places, O A Yahuwa (A Yahuwa not the Yahuwa) of Tsawbaw 'Heavenly Hosts'!
2 My Nehfesh 'Spirit'

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Figure 60
Midian Son Of Keturah

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Figure 61
Ammon Also Called Benjamin, From Where The Ammonites Descended

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Figure 62
Asshur, Son Of Shem, From Which Came The People Of Assyria

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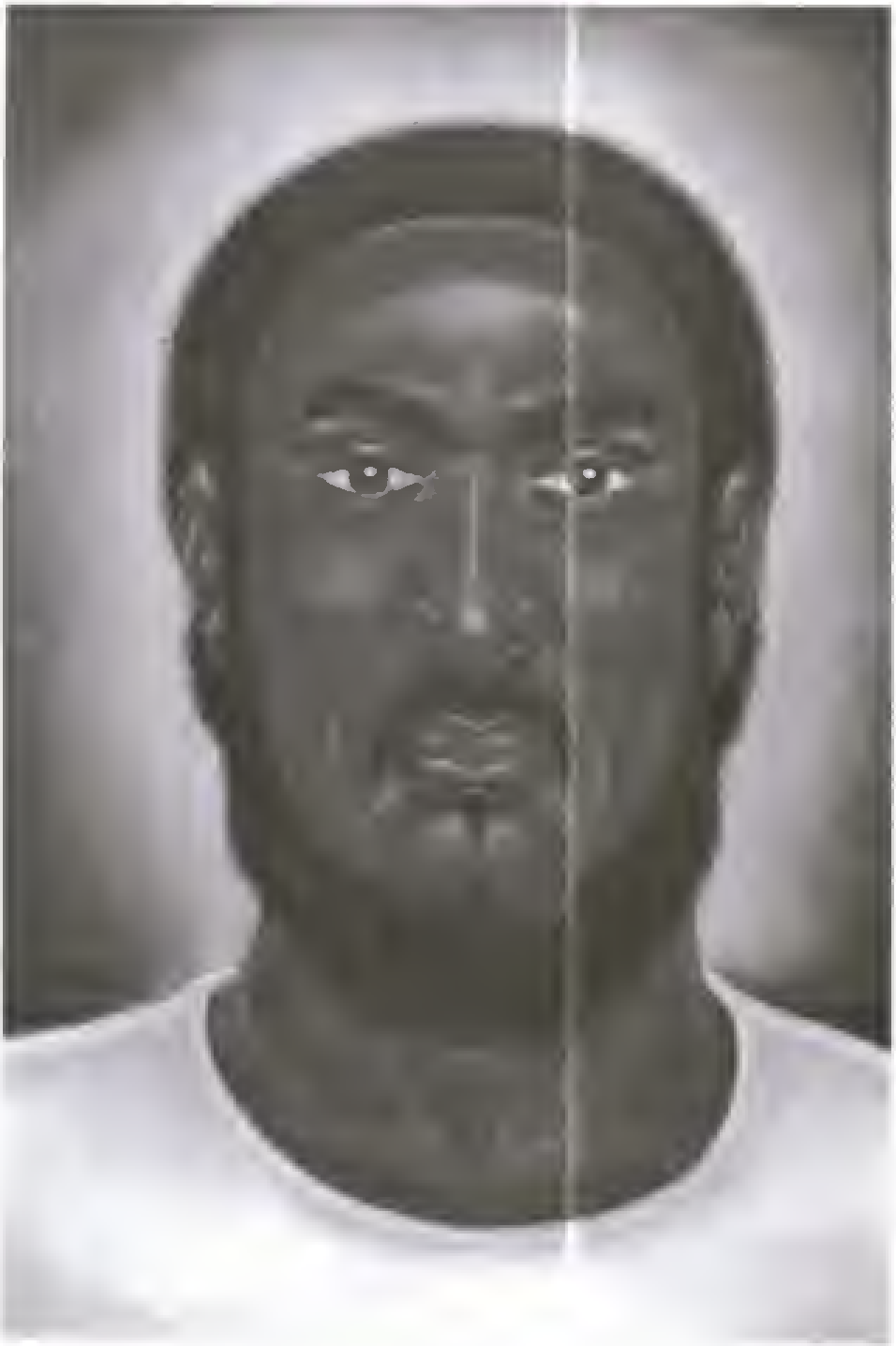

Figure 63
Shem Father Of Asshur

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Figure 64
Moab, From Where The Moabites Descended

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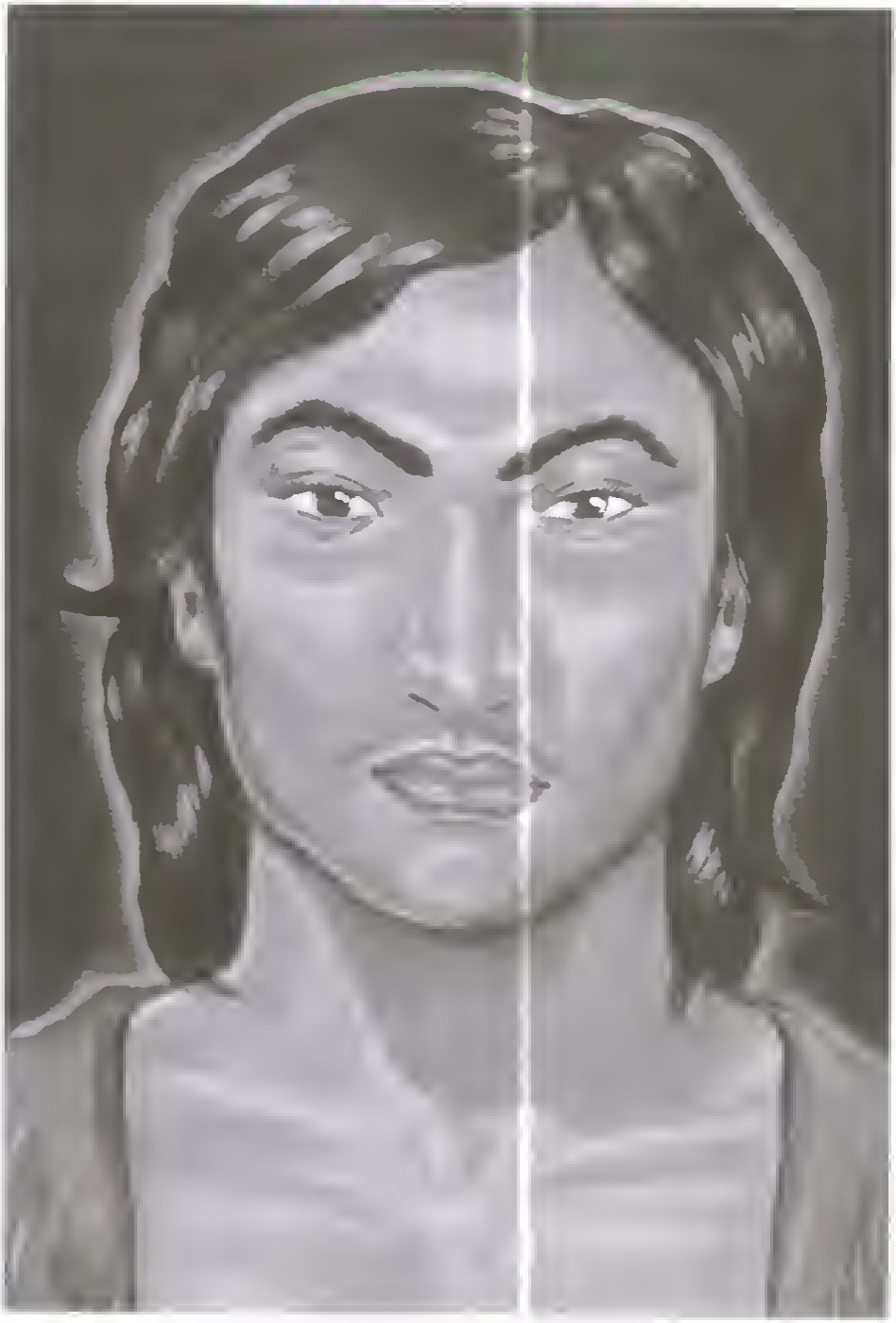

Figure 65
Amalek, Son Of Eliphaz, From Where The Ammalekites Descended

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Figure 66
Eliphaz Father Of Amalek

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Figure 67
Lot, Son Of Haran

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Figure 68
Sisera, A General Under The Ruler Jabin Of Hazor

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Figure 69
Jabin, Ruler Of Hazor

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Diagram 29
Kison, A River In Central Palestine

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Figure 70
Zeeb, A Prince Of Midian

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Figure 71
Zalmunna, A Midianite Ruler

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longs, yes, it even consumes for the Khawtsare 'Courts' of A Yahuwa (A Yahuwa not the Yahuwa): my heart and my skin and flesh shouts with a ringing cry for the Khahee 'Living' El.

3 Yes, the bird has found a house, and the Derore 'Swallow' a nest for herself, where she may set her Efroakh 'Young Ones', even your Mizbayakh 'Altars', O A Yahuwa (A Yahuwa not the Yahuwa) of Tsawbaw 'Heavenly Hosts', my Mehlek 'Ruler', and Elohe.

4 Ehsher 'Happy' are they that dwell in your house: they will be still praising you. Selah "fall down and pray".

5 Ehsher 'Happy' is the Adamites whose strength is in you; in whose heart are the Mesillaw 'Highways' to (Zion).

In The Quote Below Psalms 84:6, It States: "Who Passing Through The Valley Of Baca (Bawkaw) Make It A Well;...". This Baca (בכא) Meaning "Weeping" Is The Original Name For Mecca, The Holy City Of The Islaamic World In Arabia Today Where Sits Their Holiest Shrine The Kaaba A Cube Shaped Building, The Direction In Which They Send All Their Worship. The Aramic (Hebrew) Word Becca Comes From The Root Word Bawkaw (בכא) Meaning 'To Weep, Bewail, Cry, Shed Tears'. The Ashuric/Syriac (Arabic) Word Is Becca (بكة) From The Root Word Bukka (بكى) Meaning 'He Wept'.

This City Got Its Name From The Incident When Adam (Kadmon) Called Also Zakar Cried At The Death Of His Son Abel Who Was Killed By His Brother Cain As Mentioned In

Genesis 4:8, And El's Holy Tablets Chapter 9. Bekka Can Also Be Found In El's Holy Qur'aan 89:96 As The First House, Kaaba, Appointed For Enosites. According To Lane Lexicon Page 2615, Paragraph 3, The Word Ka'aba (كعبة) Comes From The Word Takiyb (تكعيب) Meaning "He Made It Square Form', And Muka-Abu (مكعب) Meaning 'He Made It Square, Or Rather Of A Cubic Form'. It Is Obvious That This Definition Was Created After The Fact When They Had To Give Sensible Reason For The Center Of Islaamic Worship Being Identified With Female Sexual Organs, When You Look Up The Root Meaning Of The Word. It Was A Fertility And Still Is A Fertility Symbol. This Accounts For The Kissing Of The Black Stone Which Is An Expression Of Love, Adoration, Or Foreplay. The Word Kaaba (كعبة) Comes From The Root Word Ka-A-Ba (كعب) Meaning 'To Have Swelling Breasts (A Girl), Protuberant', Which Is Related To The Arabian's Deity Uzza (Koran 53:19) Or Isis Or Aset. The Ashuric Syriac (Arabic) Word Ka'aba (كعب) Also Means "Ankle-Joint". The Word Kaabat (كعبة) Also Means 'A Girl's Virginity, Or Maidenhead: The Virginal Membrane:" As Found In Lanes Lexicon Page 2616, Column 2, 4Th Paragraph. In Aramic (Hebrew) It Is Awqab (עקב) Meaning To "Supplant", Where You Get Yahaqobe (יעקב) "Supplanter" From Where Jacob Gets His Name From (Genesis 25:27).

6 Who Awbar 'Passing'

through the valley of Bawkaw 'Baca' (which is Mecca) places it as a Mahyawn 'Fountain'; the rain also fills the pools.

7 They walk from Khahyil 'Vigorous Strength' to Khahyil 'Vigorous Strength', all of them will be seen in Zion.

8 O A Yahuwa (A Yahuwa not the Yahuwa) Eloheem of Tsawbaw 'Heavenly Hosts', hear my Tefillaw 'Prayer': give an ear, O Elohe of Jacob, Israel's sons and daughters. Selah "fall down and pray".

9 See, O Eloheem our Mogan 'Shield', and look upon the face of your Mawsheeakh 'Anointed' Messiah.

10 One Yome 'Day' spent in your Khawtsare 'Courts' is more Tobe 'Agreeable' than a Ehlef 'Thousand' anywhere else; I would choose to stand at the gate of the Bahyith 'House' of Eloheem (Eloheem has a house) than to remain in the Ohel 'Tents' of wickedness.

11 For A Yahuwa (A Yahuwa not the Yahuwa) Eloheem is a Shehmesh 'Sun' and Mogan 'Shield': A Yahuwa will give Khane 'Grace' and Kawbode 'Glory': no Tobe 'Agreeable' things will be withheld from those that walk Tawmeem 'Complete'.

12 O A Yahuwa (A Yahuwa not the Yahuwa) of Tsawbaw 'Heavenly Hosts', Ehsher 'Happy' is the Adamite that Bawtakh 'Trusts' in you.

Chapter Eighty-Five

Your Truth Will Spring Up Out Of The Earth

85 To the conductor of the musician, a song for the

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Diagram 30
Mecca, Originally Called Becca

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Diagram 31
Kaaba, The Holiest Shrine Of The Moslems Today

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Figure 72
Adam, Also Called Qadmon

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Diagram 32
The Black Stone, An Expression Of Love

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Figure 73
The Arabian Deity Uzza

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Bane 'Sons' of Korah son of Izhar. A Yahuwa (A Yahuwa not the Yahuwa), you have been Rawtsaw 'Pleasing' to your Ehrets 'Planet Earth': you returned the Shebooth 'Captivity' of Jacob.

2 You have lifted the iniquity of your Am 'Nation Of People', you have Kawsaw 'Covered' all their going wrongs. Selah "fall down and pray".

3 You have Awsaf 'Gathered' all your Ebraw 'Passion': you have turned yourself from the burning of your anger.

4 Turn us, O Elohe of our Yehshah 'Salvation', and allow your Kahas 'Grief' towards us to Fawrar 'Break'.

5 Will you be Awnaf 'Angry' with us for Olawm 'Everlasting'? Will you Mawshak 'Draw' out your anger to all of the Dore 'Generations' and Dore 'Generations'?

6 Will you Khawyaw 'Liven' us again: that your Am 'Nation Of People' may give a glad declaration in you?

7 Let us see your Khehsed 'Kindness', O A Yahuwa (A Yahuwa not the Yahuwa), and give us your Ychshah 'Salvation'.

8 I will hear what El, A Yahuwa (A Yahuwa not the Yahuwa) will speak: for he will speak Shawlome 'Peace' to his Am 'Nation Of People' (the Israelites), and to his Khawseed 'Chosen Ones': but don't let them return to Kislaw 'Folly'.

9 Surely his Yehshah 'Salvation' is Qawrobe 'Near' to those that Yawray 'Fear' him; that Kawbode 'Glory' may Shawkan 'Dwell' in our part of the Ehrets 'Planet Earth'.

10 Khehsed 'Kindness' and Ehmeth 'Truth' are

Fawgash 'Met' together; Tsehdeq 'Righteousness' and Shawlome 'Peace' have Nawshaq 'Kissed' each other.

11 Ehmeth 'Truth' will spring up out of the Ehrets 'Earth'; and righteousness will Shawfaq 'Look Down' from the Shawmahyim 'Skies'.

12 Yes, A Yahuwa (A Yahuwa not the Yahuwa) will give that which is Tobe 'Agreeable'; and our Planet Earth will give her Yebool 'Increase'.

13 Righteousness will walk in front of him; and will place us in the Dehrek 'Way' of his steps.

Chapter Eighty-Six

There Are None Like You Amongst The Eloheem, O Adonai

86 A Tefillaw 'Prayer' of David "the beloved". Answer me, O A Yahuwa (A Yahuwa not the Yahuwa), for I am poor and needy.

2 Keep my Nehfesh 'Spirit'; for I am one of your Khawseed 'Chosen': O you Elohe, Yawshah 'Save' your Ehbed 'Slave' that Bawtakh 'Trusts' in you.

3 Be Khawnan 'Merciful' to me, O Adonai: for I cry to you every day.

4 Give a glad declaration for the Nehfesh 'Spirit' of your Ehbed 'Slave': for to you, O Adonai, I lift up my Nehfesh 'Spirit'.

5 For you, Adonai, are Tobe 'Agreeable', and ready to forgive; and you have many Khehsed 'Kindness' to all of them that calls upon you.

6 Give an ear, O A Yahuwa (A Yahuwa not the Yahuwa) to my Tefillaw 'Prayer'; and listen to the voice of my Takhanoon

'Supplication'.
7 In the days of my trouble, I will call upon you: for you will answer me.

O A Yahuwa, There Are None Like You Amongst The Eloheem

8 There are none like you amongst the Eloheem, O Adonai, nor are there any works like yours.
9 All Goee 'Gentile Nations' whom you have Awsaw 'Fashioned' will come and Shawkhaw 'Bow Down' in front of you, O Adonai; and will Kawbad 'Glorify' your name.
10 For you are Gawdole 'Great' and your doings are wonderful; you alone are Eloheem.
11 Teach me your Dehrek 'Way', O A Yahuwa (A Yahuwa not the Yahuwa); I will walk in your Ehmeth 'Truth': unite my heart to fear your name.
12 I will Yawdaw 'Praise' you, O Adonai Elohe, with all my heart: and I will Kawbad 'Glorify' your name for Owlam 'Everlasting'.
13 For Gawdole 'Great' is your Khehsed 'Kindness', and you have Nawtsal 'Delivered' my Nehfesh 'Spirit' from the Takhtee 'Lowest' Sheol 'Underworld'.
14 O Eloheem, the congregations of the Awreets 'Fierce' males have sought after my Nehfesh 'Spirit'; and have not placed you before them.
15 But you, O Adonai, are a El full of Rakhoom 'Compassion', and Khannoon 'Gracious', longsuffering, and plenteous in Khehsed 'Kindness' and Ehmeth 'Truth'.
16 O turn to me, and have mercy on me; give your

strength to your Ehbed 'Slaves', and Yawshah 'Save' the son of your Awmaw 'Slave Women'.

17 Do an Tobe 'Agreeable' Oth 'Sign'; that those who hate me may see it, and be Boosh 'Ashamed': because you, A Yahuwa (A Yahuwa not the Yahuwa), has Awzar 'Helped' me, and Nawkham 'Comforted' me.

Chapter Eighty-Seven

Elyone 'The Most High' Will Establish It

87 A song or song for the sons of Korah "smooth". His foundation is in the Qodesh 'Holy' mountains.

In Psalms 87:2, It Says: "The Lord (Yahuwa) Loveth (Awhab) The Gates Of Zion (Tseeyone) More Than All The Dwellings (Mishkawn) Of Jacob (Yahaqobe)." The Aramic (Hebrew) For Zion Is Tsee-Yone (ציון) Meaning "A Set Up Fortress". It Is Another Name For Jerusalem And Represented A Small Community That Lived In The Jordan In A Place Called Qumran. This Small Group Of Essenes Who Recorded The Dead Sea Scroll Had Made A Small Duplicate Of The Big Jerusalem Which They Considered Corrupted. And That Was Called Zion Or The New Jerusalem. Tsee-Yone (ציון) Comes From The Word Tsee-Yoon (ציון) Meaning "Monument"; Which Comes From The Root Word Tsee-Yaw (ציה) Meaning "Wilderness; Solitary Place; Drought". In The Ashuric/Syriac (Arabic) Bible It Is Written As Sehyuwn (صهيون). In Greek

It Is Spelt With An "S"(Sion) Instead Of "Z" (Zion), As Mentioned In Revelation 14:1, Where It Says: "And I Looked, And, Lo, A Lamb (Arneeon) Stood On The Mount (Oros) Sion (Seeown), And With Him An Hundred Forty And Four Thousand, Having His Father's Name Written In Their Foreheads." The Lamb In This Quote Is Referring To Me, Dr. Malachi Zodoq, Standing On The Mountain Zion, Not The Mt. Zion Of Old Jerusalem Mentioned In The Old Testament In Which Solomon, Son Of David And Bathsheba, Who Later Built The Temple Of Eli On, But The New Jerusalem Which Will Come Down From The Orion Skies Of The Elevated Place, A New City Of Peace As A New Essene Community Called The Holy Tabernacle Relating To Revelation Chapter 21:1, When They Speak About A Holy Tabernacle Coming Down From Heaven And I, Dr. Malachi Z. York, Am Raising A New Tabernacle Of The 144,000 Under The Order Of Melchizedeq Of Which Jesus, Hebrews 5:5-6 And Abraham Genesis 14:18, And Moses Quran 18:60-80 Were All After; The Order Of Melchizedeq. I, Dr. Malachi Z. York Or Malachi Zodoq, Starting In The New "York", The Belly Of The Beast, Being In The Person Of Melchizedeq And With Me Will Be 144,000 Purified Ones, Mukhlisiyna (مخلصين) As I Am Also Called Al Mukhlis (مخلص)

Having My Adopted Father's Name Written Upon Their Foreheads From Prostration In Taful, Worship And The Personalities Of The Twelve Tribes Of Israel (Genesis 49:1-10). Mount Zion Is Mentioned In Psalms 76:2 As The Place Where A Yahuwa Dwelled On Earth, Where It Says: "In Salem (Shawlame Meaning 'Peace') Also Is His Tabernacle (Soke Meaning 'Booth, Lair, Thicket'), And His Dwelling Place (Mehonaw) In Zion (Tseeyone)." . And Make Note That Melchizedeq Was The Ruler Of Salem As Mentioned In Genesis 14:18, And Now I Dwell With You As A Yahuwa On Earth And Is Raising A New City, A Holy City, Called Qodesh.

2 A Yahuwa (A Yahuwa not the Yahuwa) Awhab 'Loves' the gates of Zion more than all the Mishkawn 'Dwellings' of Jacob "supplanter", (Israel).

3 Kawbad 'Glorious' things are spoken of you, O city of Eloheem. Selah "fall down and pray".

4 I will Zawkar 'Remember' Rahab "breadth", (another name for Egypt) and Babylon "confusion" to those that know me: Philistia, and Tyre, with Koosh was born there.

5 And of Zion, it will be said: "This Eesh 'Male Living Being' and that Eesh 'Male Living Being' was Yawlad 'born' in Zion; and the Elyone 'Most High' will Koon 'Establish' it.

6 A Yahuwa (A Yahuwa not the Yahuwa) will Sawfar 'Count', when he Kawthab 'Writes' up the Am 'Nation

Of People', that this one was Yawlad 'Born' there. Selah "fall down and pray".
7 And Sheer 'Singers' as well as the Khawlal 'Flute Or Pipe Players': all my Mahyawn 'Fountains' are in you.

Chapter Eighty-Eight

A Yahuwa, Will Your Faithfulness Be Counted In Abaddon

88 A song or song for the sons of Korah son of Izhar, to the conductor of the musician upon Mahalath "become weak" Leannoth "humble", a Mashcil "poem of intelligence" of Heman "faithful" son of Joel, the Ezrahite. O A Yahuwa (A Yahuwa not the Yahuwa) Elohe of my Yeshooaw 'Salvation', I have cried out before you day and shadow hour.
2 Let my Tefillaw 'Prayer' come in front of you: stretch out your ear to my Rinnaw 'Ringing Cry'.
3 For my Nehfesh 'Spirit' is satisfied of disagreeable things: and my Khahee 'Life' touches the Sheol 'Underworld'.
4 I am Kawshab 'Plotted' on with those that descend down into the dry well: I am as a Ghehber 'Mighty One' with no strength.
5 Khowshef 'Free' among the dead, like the wounded that lies in the Qehber 'Tomb', whom you don't Zawkar 'Remember': and they are cut off from your hand.
6 You have placed me in the Taklitee 'Lowest' Bore 'Dry Well', in Makhshawk 'Dark Places', in the Metsolaw 'Deep'.
7 Your anger has upheld me, and you have afflicted me with all of your

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Diagram 34
The Qumran Scrolls

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Diagram 35
Qumran In Jordan Where The Essenes Resided

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Figure 74
Dr. Malachi Z. York With Members Of The Holy Tabernacle Ministries

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breakers. Selah "fall down and pray".

8 You have put those who know me far away from me; you have placed me as an abomination to them: I am withheld, and I can not come forth.

9 My eyes Dawab 'Mourns' because of Onee 'Affliction': O A Yahuwa (A Yahuwa not the Yahuwa), I have Qawraw 'Called' to you daily, I have stretched my Kaf 'Palms' abroad to you.

10 Will you do Fehleh 'Wonders' to the dead? Will the dead arise and praise you? Selah "fall down and pray".

11 Will your Khehsed 'Kindness' be counted in the tombs? Your Emoonaw 'Faithfulness' in Abaddon 'Destruction'.

12 Will your Fehleh 'Wonders' be known in the Khoshek 'Dark'? Your righteousness as a Zodoq in the part of the Planet Earth of Nesheeyaw 'Forgetfulness'?

My Prayer Will Be In Front Of You In The Beginning Of A New Day

13 But to you, I have cried out, O A Yahuwa (A Yahuwa not the Yahuwa); and in the beginning of a new day will my Tefillaw 'Prayer' be in front of you.

14 A Yahuwa (A Yahuwa not the Yahuwa), why do you cast my Nehfesh 'Spirit' off? Why do you Sawthar 'Conceal' your Fawneem 'Face' from me?

15 I am afflicted and ready to expire from my youth: while I bear your terrors, I am Foon 'Distracted'.

16 Your burning of anger passes over me; your alarms have put me to an end.

17 They surrounded me daily like water; they compassed me altogether.

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18 You placed my Awhab 'Lovers' and my Rayah 'Friends' far from me, and those who I know into Makhshawk 'Dark Places'.

Chapter Eighty-Nine

David, The Anointed Messiah

89 Maschil of Ethan the Ezrahite. I will sing of the Khehsed 'Kindness' of A Yahuwa (A Yahuwa not the Yahuwa) for Owlam 'Everlasting': with my mouth, I will make your Emoonaw 'Faithfulness' known to all generations and generations.
2 For I have said, "Khehsed 'Kindness' will be built for Owlam 'Everlasting': your Emoonaw 'Faithfulness' will you establish in the Shawmahyim 'Skies'.

A Yahuwa Made A Covenant With David, His Slave

3 I have made a Bereeth 'Covenant' with my chosen, I have sworn unto David "the beloved" my Ehbed 'Slave',
4 Your Zehrah 'Seed' will I establish for Owlam 'Everlasting', and build your Kissay 'Throne' to all Dore 'Generations' and Dore 'Generations'. Selah "fall down and pray".
5 And the Shawmahyim 'Skies' will praise your Fehleh 'Wonders', O A Yahuwa (A Yahuwa not the Yahuwa): your Emoonaw 'Faithfulness' in the Qawhawl 'Congregation' of the Qawdoshe 'Holy Ones'.

Who Amongst The Sons Of El Can Be Likened To A Yahuwa, El Is Terrified By Many In

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Figure 75
Heman The Ezrahite, Son Of Joel

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Figure 76
Ethan The Ezrahite

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The Assembly Of The Holy Ones

6 For who in the Shakhaq 'Thin Dust Cloud' can be arranged unto A Yahuwa (A Yahuwa not the Yahuwa)? Who amongst the Bane 'Sons' of El can be Dawmaw 'Likened' unto A Yahuwa?

7 El is Awrats 'Terrified' by many in the assembly of the Qawdoshe 'Holy Ones', and feared by all that is Sawbeeb 'Surrounding' him.

8 O A Yahuwa (A Yahuwa not the Yahuwa) Elohe of Tsawbaw 'Heavenly Hosts', who is a Khaseen 'Powerful' Yah like you? Or to your Emoonaw 'Faithfulness' surrounding you?

9 You Mawshal 'Rule' the swelling of the Yawm 'Sea': when the waves arise, you cause them to become still.

10 You have broken Rahab in pieces, as someone that is wounded; you have Fawzar 'Scattered' your enemies with your strong Zerooah 'Arm'.

11 The Shawmahyim 'Skies' are yours, the Ehrets 'Planet Earth' is also yours: as for the Taybale 'World' and the Melo 'Fullness' of it, you have Yawsad 'Founded' them.

12 You have Bawraw 'Pro-Created' the north and the south: Tabor and Hermon will shout with a ringing cry in your name.

13 You have a Gheboorаw 'Mighty' arm: your Yawd 'Hand' is strong, and your Yawmeen 'Right Hand' is raised high.

14 Tsehdeq 'Justice' and Mishfawt 'Judgment' are the Mawkone 'Place' of your Kissay 'Throne': Khehsed 'Kindness' and Ehmeth 'Truth' will go before your Fawneem 'Face'.

15 Happy is the nation of people that Yawdah

'Knows' the Terooaw 'Shouts For Joy': they will walk, O A Yahuwa (A Yahuwa not the Yahuwa) in the Ore 'Light' of your Fawneem 'Face' (countenance).

16 They will Gheel 'Exult' in your name all day: and in your righteousness, they will be raised up.

17 For you are the Tifawraw 'Beauty' of their Oze 'Strength': and in your pleasure, will our Qehren 'Horn' be raised up.

18 For A Yahuwa (A Yahuwa not the Yahuwa) is our Mogan 'Shield'; and the Qawdoshe 'Holy One' of Israel is our Mehlek 'Ruler'.

19 Then you spoke in a Khawzone 'Vision' to your Khawseed 'Chosen One', and said, "I have set Ayzer 'Help' on one that is Ghibbore 'Mighty'; I have raised up one that is Bawkhar 'Chosen' out of your Am 'Nation Of People'.

I Have Anointed David A Messiah

The New Testament Copied And Plagiarized The Anointment Of Jesus In Acts 10:38 Where It Says: "How God (Thehos) Anointed (Khreeo) Jesus Of Nazareth With The Holy (Hageeos) Ghost (Pnyoomah) And With Power:.." From Psalms 89:20, The Anointment Of David, Which Says: "I Have Found David My Servant (Ehbed); With My Holy (Qodesh) Oil (Shehmen) Have I Anointed (Mawshakh) Him:". This Is Also Mentioned In 1Samuel 16:12, Where It Says: "And He Sent, And Brought Him In. Now He Was Ruddy (Admonee Meaning 'Red, Ruddy' Proving That David Was

Dark Reddish Brown Skinned, Ruddy), And Withal Of A Beautiful (Yawfeh) Countenance (Ahyin), And Goodly (Tobe) To Look To. And The Lord (Yahuwa) Said, Arise, Anoint (Mawshak -Messiah) Him: For This Is He". This Is Just Another One Of The Many Quotes Copied From The Old Testament And Plagiarized Into The New Testament For Jesus.

20 I have found David "the beloved" my Ehbed 'Slave'; with my Qodesh 'Holy' Shehmen 'Oil' have I Mawshakh 'Anointed' him a Messiah.

21 With whom my Yawd 'Hand' (A Yahuwa's physical hand) will be Koon 'Established': my (physical) Zeroah 'Arm' will also strengthen.

22 The Oyabe 'Enemy' will not Nawshaw 'Credit' on him; nor the son of Ehwel 'Unrighteous' afflict him.

23 And I will Kawthath 'Crush Down' his Tsar 'Troubled' enemies before his face, and Nawgag 'Smite' those that hate him.

24 But my Emoonaw 'Faithfulness' and my Khehsed 'Kindness' will be with him: and in my name will his Qehren 'Horn' be Room 'Raised' up.

25 I will place his hands in the sea also, and his right hand in the rivers.

26 He will cry to me, "You are my Awb 'Father', my El, and the Tsoor 'Rock' of my Yeshooaw 'Salvation'.

27 I will also Nawthan 'Give' him my Bekore 'Firstborn', Elyone 'Higher' than the Mehlek 'Rulers' of the Ehrets 'Planet Earth'.

28 My Khehsed 'Kindness' I will keep for him for Owlam 'Everlasting', and my Bereeth 'Covenant' will be Awman 'Faithful' with

him.
29 I will also place his Zehreh 'Seed' to be for ever, and his Kissay 'Throne' as the Yome 'days' of the Shawmahyim 'Skies'.
30 If his sons Awzab 'Leave' my Torah laws, and don't Yawlak 'Walk' in my Mishfawt 'Judgments';
31 If they Khawlal 'Defile' my Khooqqaw 'Ordinances', and don't keep my Mitswaw 'Commandments';
32 Then I will visit their Fehshah 'Wrong' with the Shaybet 'Rod', and their iniquity with Nehgah 'Plagues'.
33 I will not break my Khehsed 'Kindness' from him, nor deal falsely to Emoonaw 'Faithfulness'.
34 I will not Khawlal 'Defile' my Bereeth 'Covenant', nor Shawnaw 'Alter' the things that has gone forth out of my Sawfaw 'Lips'.

A Yahuwa Swore Not To Lie To David

35 Once have I Shawbah 'Swore' by my Qodesh 'Holiness' that I will not Kawzab 'Lie' unto David "the beloved".
36 His Zehrah 'Seed' will be for Owlam 'Everlasting', and his Kissay 'Throne' as the Shehmesh 'Sun' before me.
37 It will be established for Owlam 'Everlasting' as the moon, and as a Awman 'Faithful' Ayd 'Witness' in the Shakhaq 'Thin Dust Cloud'. Selah "fall down and pray".
38 But you have cast off and contemned, you have passed over with your Mawsheeakh 'Anointed' one as a Messiah.
39 You have made the Bereeth 'Covenant' of your Ehbed 'Slave' void: you have Khawlal 'Defiled' his Nehzer 'Crown' in the

Planet Earth.
40 You have broken down all of his hedges; you have placed his Mibtsawr 'Fortified Places' to ruin?
41 All that passes by the Dehrek 'Way' Shawsas 'Spoils' him: he is a Kherfaw 'Reproach' to his neighbors.
42 You have raised up the right hand of his troubles; you made all his enemies give a glad declaration.
43 You have turned the rock of the sword, and have not established him in the Milkhawmaw 'Battle'.
44 You have caused his Tohar 'Purity' to Shawbath 'Desist', and threw his Kissay 'Throne' down to the Planet Earth.
45 You have shortened the days of his youth: you have covered him with shame. Selah "fall down and pray".
46 How long, A Yahuwa (A Yahuwa not the Yahuwa)? Will you Sawthar 'Conceal' yourself for ever? Will your wrath burn like fire?
47 Remember how short my age is: for what Shaww 'Falsehood' have you Bawraw 'Pro-Created' all sons of Adamites in?
48 What Ghibbore 'Mighty One' lives, and will not see Mawweth 'Death'? Will he slip his Nehfesh 'Spirit' away from the hands of the Sheol "underworld". Selah "fall down and pray".
49 Adonai, where are your former kindness' that you Shawbah 'Swore' to David "the beloved" in your Emoonaw 'Faithfulness'?
50 Remember, O Adonai, how your Ehbed 'Slave' is Kherfaw 'Reproached'; how I do bear in my Khaqe 'Bosom' the reproach of all the many nations of people.
51 With which your Oyabe 'Enemies' have reproached, O A Yahuwa (A Yahuwa not the Yahuwa); with which they have reproached the heels of your

Mawsheeakh 'Anointed' Messiah David.
52 Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa) for Owlam 'Everlasting'. Amen, and Amen.

Chapter Ninety

This Is A Psalms Attributed To Moses If It Was Written By Moses It Would Be Found Written In One Of His Five Books.

A Prayer Of Moses, The Male Living Being Of Eloheem

Moses Was Named An Eloheem In Exodus 7:1 Where It States "And The Lord Said Unto Moses, See, I Have Made Thee A God (Eloheem) To Pharaoh: And Aaron Thy Brother (Awkh) Shall Be Thy Prophet (Nawbee)." Moses Or Moshe (משה) (Psalms 103:7) Means "Drawing Out Of The Water." He Is The Son Of Amram And Jochebed. Moses Is Also Known By His Pharaonic, Egyptian Name Thutmose I. Psalms Chapter 90 Is Attributed To Moses. He Is Mentioned Throughout Psalms As The Eesh (איש) "Male Living Being" Of Eloheem (Psalms 90:1). The Story Of Moses, Aaron And The Children Of Israel In The Wilderness Is Told Within Sections Of Psalms Such As Psalms 103:7; 105:26; 106:23; Etc. As A Eloheem, Moses Would Be One Of The Most Beneficent Beings.

90 A Tefillaw 'Prayer' of Moses, the male living being of the Eloheem. Adonai, you have been our Mawohn 'Habitation' in our generations and

generations.
2 Before the Har 'Mountains' were brought forth, or you Khool 'Twisted' the Planet Earth and the Taybale 'World' into form, from the Owlam 'Everlasting', even to Owlam 'Everlasting, you are El.
3 You return Enosites to remorse; and say, "Return, you children of Adamites".

In Psalm 90:4, The Eloheem Adonai's Days Is Equal To 1,000 Years, Which Is Different Than The Earthling's Days (Genesis 1:14-19) Which Is Equal To 1 Day, Ruled By Seasons, Days, And Years (El's Holy Torah Genesis 1:14). So The Point Is That There Are Two Different Time Periods, And How Do They Determine These Time Periods? A Day On Earth Is Calculated By 23 Hours, 56 Minutes, And .6 Seconds. That Is How Much Time It Takes The Planet Earth To Rotate On Its Axis Changing The Side Which The Light Hits, From The Sun. So That It Is Approximately 24 Hours Then In Their Galaxy That Is 24,000 Hours; Or One Day To 1,000 Days. The Eloheem's Time Period (1,000 Years) And The Adamite's Time Period (1 Day). 1 Day Is Equal To 1,000 Years As Found In El's Holy Qur'aan 103:47. 1 Day Of Creation Is Equal To 1 Full Cycle Which Is 7,000 Years And 7 Days Of Creation Is Equal To 7 Full Cycles Which Equals 49,000 Years (El's Holy Torah Genesis 1:5). These Are The Seven Days Of Re-Creation Or Re-Plenishing Totaling 49,000, We Are In The Last Days, Or The Seventh Day. Within That Day We Are Entering Into The 6,000th Year Of That Last Day And Have 1,000 Remaining. The

Eloheem Have Their Own Calendar. As Far As We Are Concerned This Last 7,000 Years Is Broken Up Into 2 Parts Or 2 Shar (Read The Holy Tablets Chapter 1:4:72 And 2:2:20) Each Being 3,600 Years Each. The 7,200 Years Is The Time Needed To Journey From This Galaxy, The Milky Way Galaxy, The 18th, Which Is What We The Eloheem Anunnaqi Did When We Left The Last Time After The Creation Of Kadmon (Zakar, Adam) To The Orion Skies; And Our Return From The Orion Skies Back To The Milky Way Galaxy. (Refer To El's Holy Torah, Genesis Chapter 4:26).

4 For each Ehlef 'Thousand' Shaneh 'Years' in your Ahyin 'Sight' are only as one Ethmole 'Yesterday' because it is past, and as a watch throughout the shadow hours.

5 You carried them away as a Zawram 'Flood'; they are asleep: in the beginning of a new day they are like grass growing up.

6 In the beginning of a new day it flourishes, and grows up; in the Ehreb 'Dusk Period' it is cut down and dried away.

7 For we are consumed by your anger, and we are Bawhal 'Terrified' by your burning wrath.

8 You have set our iniquities before you, our hidden wrong in the Mawore 'Illuminating Light' of your Fawneem 'Face'.

9 For all of our days are turned in your Ebraw 'Passion': we consume our years Hehgeh 'Moaning'.

10 The days of our years are seventy years, and if by reason of strength they be eighty years, yet, is their

Rohab 'Arrogance', Awmawl 'Suffering' and Awwen 'Iniquity': for it is soon cut off and we Oof 'Fly' away.

11 Who knows the Oze 'Strength' of your anger? Your Ebraw 'Passion' is the same as your fear.

12 So let us know how to Mawnaw 'Number' our days, so that we bring our hearts to Khokmaw 'Wisdom'.

O A Yahuwa, Repent Upon Your Slaves

13 O A Yahuwa (A Yahuwa not the Yahuwa), how long? Nawkham 'Repent' upon your Ehbed 'Slaves'.

14 O satisfy us at the beginning of a new day with your Khehsed 'Kindness'; that we may shout with a ringing cry and give a glad declaration for all of our days.

15 Make us give a glad declaration to the days which you have afflicted us, and the years in which we have seen Rah 'Disagreeable' things.

16 Let your doings be seen unto your Ehbed 'Slaves', and your Hawdawr 'Honor' to their children.

17 And let the Noam 'Pleasantness' of A Yahuwa (A Yahuwa not the Yahuwa) Elohinu be upon us: and establish the work of our hands on us; yes, establish the work of our hand.

Chapter Ninety-One

Under The Shadow Of Protection Of Elyone

91 He that Yawshab 'Dwells' in the Sayther 'Secret Hiding Place' of the Elyone 'Most High' will pass the shadow hour under

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the Tsale 'Shadow Of Protection' Of Shaddi "almighty".
2 I will say of A Yahuwa: my Makhaseh 'Shelter' and my Mawtsood 'Fortress': my Elohe; in him I will Bawtakh 'Trust'.
3 Surely he will deliver you from the snare of the fowler, and from the desire of pestilence.
4 He will cover you with his Ebraw 'Feathers', and you will Khawsaw 'Trust' under his Kawnawf 'Wings': his Ehmeth 'Truth' will be your Tsinnaw (buckler) and Sokhayraw 'Shield'.
5 You will not be afraid for the dreading of the Lahyil 'Shadow Hour'; for the Khayts 'Arrows' flying by day;
6 For the pestilence that walks in O'fel 'Gloominess' (darkness); for the destruction spoiled at noon.
7 A thousand will Nawfal 'Fall' at your side, and a Rebawbaw 'Multitude' at your right hand; though it will not Nawgash 'Draw Near' to you.
8 Only with your eyes will you Nawbat 'Look' and see the Shilloomaw 'Requital' of the Rawshaw 'Wicked'.
9 Because you have Soom 'Placed' A Yahuwa your Makhaseh 'Shelter', the Elyone 'Most High' your Mawohn 'Habitation'.
10 You will not be encountered with any Rah 'Disagreeable', nor will any Nehgah 'Plague' come near your Ohel 'Tent'.
11 For he will give Malawk 'Angelic Beings' Tsawwaw 'Command' over you, to keep you straight in all the ways.
12 They will bear you up in the Kaf 'Palms' of their hands, unless you smite your Rehgel 'Foot' against a Ehben 'Stone'.
13 I will tread upon the Shakhal 'Fierce Lion' and

Fehthen 'Adder': you will Rawmas 'Trample' the Kefeer 'Young Lion' and the Taneen 'Dragon' under your feet.

14 Because he set his love for me, so I will cause him to Fawlat 'Escape: I will set him high, because he knows my name.

15 He will call on me, and I will Awnaw 'Answer' him: I will be with him in his times of trouble; I will Khawlats 'Set Him Free', and Kawbad 'Honor' him.

16 I will satisfy him with longer days, and let him see my Yeshooaw 'Salvation'.

Chapter Ninety-Two

A Song For The Sabbath Day

92 A song or song for the Sabbath day. It is Tobe 'Agreeable' to give Yawdaw 'Praise' to A Yahuwa, and to Zawmar 'Sing Praises' to your name, O Elyone 'Most High'.

2 To make your Khehsed 'Kindness' known in the beginning of a new day, and your Emoonaw 'Faithfulness' every Lahyil 'Shadow Hour'.

3 Upon a musical instrument of ten strings, and upon the Nehbel 'Psaltery'; upon the Kinnore 'Harp' with Higgaion "chantings in a low voice".

4 For you, O A Yahuwa (A Yahuwa not the Yahuwa), have made me give a glad declaration through your Foal 'Deeds': I will Rawnan 'Shout With A Ringing Cry' in the works of your hands (A Yahuwa has physical hands).

5 O A Yahuwa (A Yahuwa not the Yahuwa), how Gawdal 'Great' are your Mahaseh 'Works'! Your

thoughts are very Awmaq 'Profound'.

6 A Bahar 'Brutish' male living being does not know; nor does a Keseel 'Fool' Bene 'Overstand' this.

7 When the Rawshaw 'Wicked' sprout as the grass, and when all those who does Awwen 'Iniquity' do Tsoots 'Flourish'; they will be Shawmad 'Destroyed' for ever.

8 But you, O A Yahuwa (A Yahuwa not the Yahuwa), is Mawrome 'On High' for Owlam 'Everlasting'.

9 For, lo, your Oyabe 'Enemies' O A Yahuwa (A Yahuwa not the Yahuwa), for, lo, your Oyabe 'Enemies' will Awbad 'Perish'; all those who are doers of Awwen 'Iniquity' will be Fawrad 'Divided'.

10 But you will raise up my Qehren 'Horns' like of a Rehame 'Unicorn': I will be Bawlal 'Mixed' with fresh Shehmen 'Oil'.

11 My eyes will also look on my Shoor 'Watchers', and my ears will hear the wicked that rise up against me.

12 The Zodoqites "righteous" will Fawrakh 'Sprout' as the Tawmawr 'Palm Tree': he will Sawgaw 'Increase' like a Ehrez 'Cedar' in Lebanon.

13 Those that are Sawthal 'Planted' in the Bahyith 'House' of A Yahuwa (A Yahuwa has a house on Earth) will sprout in the Khawtsare 'Courts' of Elohinu.

14 They will bear forth fruit in Saybaw 'Old Age'; they will still be Dawshawn 'Fat' and luxuriant.

15 To make it known that A Yahuwa (A Yahuwa not the Yahuwa) is Yawshawr 'Upright': he is my Tsoor 'Rock', and there is no Ehwel 'Unrighteousness' in him.

Chapter Ninety-Three

A Yahuwa, Your Throne Is Established

93 A Yahuwa (A Yahuwa not the Yahuwa) Mawlak 'Rules', he is Lawbash 'Clothed' with Gayooth 'Majesty', A Yahuwa is Lawbash 'Clothed' with Oze 'Strength', where he has girded himself: the Taybale 'World' is also established, that it cannot be Mote 'Shaken'.
2 Your Kissay 'Throne' is Koon 'Established' of then: you are from Owlam 'Everlasting'.
3 The rivers have lifted up, O A Yahuwa (A Yahuwa not the Yahuwa), the rivers have lifted up their voices; the rivers lifted up their crashing waves.
4 A Yahuwa (A Yahuwa not the Yahuwa) is Addeer 'Majestic' Mawrome 'On High' than the voice of many Mahyim 'Waters', yes, than the Addeer 'Majestic' breaking waves of the Yawm 'Sea'.
5 Your Aydaw 'Testimonies' are very Awman 'Faithful': Qodesh 'Holiness' is comely of your Bahyith 'House', O A Yahuwa (A Yahuwa not the Yahuwa), for the O'rek 'Length' of days.

Chapter Ninety-Four

A Yahuwa Knows The Thoughts Of Adamites, They Are Vanity

94 O A Yahuwa (A Yahuwa not the Yahuwa) El, to whom Neqawmaw 'Vengeance' belongs; O El, to whom Neqawmaw 'Vengeance' belongs, Yawfeh 'Shine' yourself.
2 Lift up yourself, you Shawfat 'Judge' of the

Planet Earth': return a dealing to the Gayeh 'Proud'.
3 A Yahuwa (A Yahuwa not the Yahuwa), how long will the Rawshaw 'Wicked', how long will the wicked Awlaz 'Triumph'?
4 How long will they Nawbah 'Gush Forth' and speak Awthawq 'Bold' things about me? All those who do iniquity say about themselves?
5 You break your nation of people in pieces, O A Yahuwa (A Yahuwa not the Yahuwa), and you Awnaw 'Afflict' your Nakhalaw 'Inheritance'.
6 They kill the widow, and the Gare 'Sojourner', and murder the fatherless.
7 Yet, they say, "The Yah will not see, nor will the Elohe of Jacob Bene 'Overstand' it.
8 You brutish amongst the nation of people, Bene 'Overstand' this: and you fools, when will you become Sawkal 'Intelligent'?
9 He that Nawtah 'Planted' the Ozen 'Ear', will he not hear? He that Yawtsar 'Shaped' the Ahyin 'Eye', will he not look?
10 He that Yawsar 'Educates' the Goee 'Gentile Nation', will he not be Yawkahh 'Reproved'? He that Lawmad 'Teaches' Adamites Dahath 'Knowledge', will he not know?
11 A Yahuwa (A Yahuwa not the Yahuwa) knows the Makhashawbaw 'Thoughts' of Adamites, that they are Heh'bel 'Vanity'.
12 Ehsher 'Happy' is the Ghibbore 'Mighty One' whom you Yawsar 'Educate', O Yah, and Lawmad 'Teach' him out of your Torah laws;
13 That you may make him still from the days of Rah 'Disagreeableness', until the

pit be dug for the Rawshaw 'Wicked'.
14 For A Yahuwa (A Yahuwa not the Yahuwa) will not Nawtash 'Desert' his nation of people, nor will he leave his possession.
15 But Mishfawt 'Judgment' will return to righteousness: and all the Yawshawr 'Upright' in heart will follow it.
16 Who will rise up for me against Rawah 'Disagreeableness'? Who will stand up for me against the doers of Awwen 'Iniquity'?
17 If A Yahuwa (A Yahuwa not the Yahuwa) had not been my Ezraw 'Help', my Nehfesh 'Spirit' had almost dwelt in Doomaw 'Silence'.
18 When I said, "My foot slips; your Khehsed 'Kindness', O A Yahuwa (A Yahuwa not the Yahuwa), Sawad 'Strengthened' me.
19 In the multitude of my Saraf 'Disquieting Thoughts' within me, your Tankhoom 'Consolations' Shawah 'Strokes' my Nehfesh 'Spirit'.
20 Will the Kissay 'Throne' of Hawwaw 'Desire' join with you, which Yawtsar 'Shaped' sufferings by a Khoqe 'Statue'?
21 They gather themselves together in crowds against the Nehfesh 'Spirit' of those who are rightcous as Zodoqites, and do wicked things to those whose Dawm 'Blood' are Nawqee 'Innocent'.
22 But A Yahuwa (A Yahuwa not the Yahuwa) is my Misgawb 'Refuge'; and Elohe is the Tsoor 'Rock' of my Makhaseh 'Shelter'.
23 And he will return on them their own Awwen 'Iniquity', and will put them to an end in their own Rah 'Disagreeable' acts; yes, A Yahuwa (A Yahuwa not the Yahuwa) Elohinu will put them to an end.

Chapter Ninety-Five

Forty Years I Was Grieved With The Israelites

95 O walk; let us Rawnan 'Shout With A Ringing Cry' to A Yahuwa (A Yahuwa not the Yahuwa): let us make a loud Rooah 'Shout' to the Tsoor 'Rock' of our Yehshah 'Salvation'.

2 Let us come Qawdam 'Before' his presence with Todaw 'Thanksgiving', and make a joyful Rooah 'Shout' to him with Zawmeer 'Songs'.

3 For A Yahuwa (A Yahuwa not the Yahuwa) is a Gawdole 'Great' El, and a Gawdole 'Great' Mehlek 'Ruler' above all of the Eloheem.

4 In his Yawd 'Hand' (A Yahuwa has physical hands) are the Mekhqawr 'Deep Places' of the Ehrets 'Parts Of The Planet Earth': the strength of the hills is his also.

5 The Yawm 'Sea' is his, and he Awsaw 'Made' (fashioned) it: and his Yawd 'Hands' Yawtsar 'Shaped' the Yabbehsheth 'Dry Ground'.

6 O come, let us Shawkhaw 'Worship' and Kawrah 'Bow Down': let us Bawrak 'Kneel' in front of A Yahuwa (A Yahuwa not the Yahuwa) our Awsaw 'Fashioner'.

7 For he is Elohinu; and we are the Am 'Nation Of People' of his Meereeth 'Pasture', and the Tsone 'Sheep' of his Yawd 'Hands'.

8 Don't Qawshaw 'Harden' your heart, as in the Mereebaw 'Strife', and as in the day of Massaw 'Temptation' in the Midbawr 'Wilderness':

9 When your father Nawsaw 'Tempted' me,

Bawkhan 'Tested' me, and saw my Foal 'Deeds'.
10 Arbaweem 'Forty' long Shaneh 'Years', I was grieved with this generation of Israelites, and said: "It is a Am 'Nation Of People' that do go Tawaw 'Astray' in their heart, and they have not Yawdah 'Known' my Dehrek 'Ways'.
11 Unto whom I sware in my wrath that they should not enter into my Menookhaw 'Resting Place'.

Chapter Ninety-Six

A Yahuwa Will Judge The World With Righteousness As A Zodoqite

96 O sing to A Yahuwa (A Yahuwa not the Yahuwa) a new song: sing to A Yahuwa, all the Planet Earth.
2 Sing to A Yahuwa (A Yahuwa not the Yahuwa), Bawrak 'Bless' his name; Bawsar 'Preach' about his Yeshooaw 'Salvation' from day to day.
3 Count his Kawbode 'Glory' amongst the Goee 'Gentile Nation', his doings amongst all the Am 'Nation Of People.
4 For A Yahuwa (A Yahuwa not the Yahuwa) is Gawdole 'Great', and exceedingly to be Hawlal 'Praised': he is to be Yawray 'Feared' Al 'Above' all the Eloheem.

A Yahuwa Fashioned The Skies

5 For all the Elohe of the Am 'Nations Of People' are Aleel 'Idols': but A Yahuwa Awsaw 'Fashioned' the Shawmahyim 'Skies'.
6 Before him are Hode 'Splendor' and Hawdawr

'Honor': Oze 'Strength' and Tifawraw 'Beauty' are in his Miqdawsh 'Sanctuary'.

7 Give unto A Yahuwa (A Yahuwa not the Yahuwa), O you Mishfawkhaw 'Clans And Families' of the Am 'Nation Of People', give unto A Yahuwa Kawbode 'Glory' and Oze 'Strength.

8 Give unto A Yahuwa (A Yahuwa not the Yahuwa) the Kawbode 'Glory' due to his name: Nawsaw 'Lift Up' a Minkhaw 'Meat Or Meal Offering', and come into his Khawtsare 'Courts'.

9 O Shawkhaw 'Bow Down' to A Yahuwa (A Yahuwa not the Yahuwa) in the Hadawraw 'Honor' of Qodesh 'Holiness': Yawray 'Fear' in front of him, all the Earth.

10 Say amongst the Goee 'Gentile Nation' that A Yahuwa (A Yahuwa not the Yahuwa) Mawlak 'Rules': the Taybale 'World' will also be established so that it will not Mote 'Slip': he will Deen 'Judge' the Am 'Nation Of People' Mayshawr 'Uprightly'.

11 Let the Shawmahyim 'Skies' give a glad declaration, and let the Ehrets 'Planet Earth' Gheel 'Exult'; let the Yawm 'Sea' Rawam 'Thunder', and the fullness of it.

12 Let the Sawdeh 'Outer Field' be Awlaz 'Triumphful', and all that is in it: then all the trees of the Yah'ar 'Wood' will Rawnan 'Shout With A Ringing Cry'.

13 In front of A Yahuwa (A Yahuwa not the Yahuwa): for he comes, for he comes to Shawfat 'Judge' the Ehrets 'Planet Earth': he will Shawfat 'Judge' the Taybale 'World' with righteousness as a Zodoqite, and the Am 'Nation Of People' with his Emoonaw 'Faithfulness'.

Chapter Ninety-Seven

You A Yahuwa Is Elyone

97 A Yahuwa (A Yahuwa not the Yahuwa) Mawlak 'Rules'; let the Planet Earth Gheel 'Exult'; let many of the Isles give a glad declaration of it.

2 Awnawn 'Materialization As A Cloud' (crafts) and Arawfel 'Thick Darkness' are Sawbeeb 'Surrounding' him: righteousness and Mishfawt 'Judgment' are the established place of his Kissay 'Throne'.

3 A fire goes in front of him, and Lawhat 'Burns' up the enemies surrounding him that troubles him.

A Yahuwa's Lightning Lit Up The Whole World. The Mountain Melted Like Wax At The Presence Of The Adown, Eloheem Bow Down To Him

4 His Bawrawq 'Lightnings' Ore 'Lit' up the whole Taybale 'World': the Ehrets 'Planet Earth' saw it, and they were Khool 'Twisted'.

5 The mountain Mawsaw 'Melted; like Donag 'Wax' at the presence of A Yahuwa (A Yahuwa not the Yahuwa), at the presence of the Adown of the whole Ehrets 'Planet Earth'.

6 The Shawmahyim 'Skies' made his Tsehdeq 'Righteousness' known, and all of the Am 'Nation Of People' saw his Kawbode 'Glory'.

7 All of them that Awbad 'Slave' Fehsel 'Idols' are ashamed, that boast themselves of idols: <u>all you Eloheem, Shawkhaw 'Bow Down' to him</u>.

8 Zion heard, and gave a glad declaration; and the daughters of Judah Gheel 'Exulted' because of your

Mishfawt 'Judgments', O A Yahuwa (A Yahuwa not the Yahuwa).
9 For you, A Yahuwa (A Yahuwa not the Yahuwa), is Elyone 'High' above all the Ehrets 'Planet Earth': you are Awlaw 'Ascended' very far above all of the Eloheem.
10 You that Awhab 'Love' A Yahuwa (A Yahuwa not the Yahuwa), Sawnay 'Hate' disagreeable: he keeps the Nehfesh 'Spirit' of his Khawseed 'Chosen Ones'; he Nawtsal 'Delivers' them out of the hand of the Rawshaw 'Wicked'.
11 Ore 'Light' is Zawrah 'Sown' for the Zodoqite "righteous" one, and Simkhaw 'Joy' for the Yawshawr 'Upright' in heart.
12 Give a glad declaration in A Yahuwa (A Yahuwa not the Yahuwa), you righteous; and give praise at the Zayker 'Remembrance' of his Qodesh 'Holiness'.

Chapter Ninety-Eight

Sing To A Yahuwa

98 A song. O sing to A Yahuwa (A Yahuwa not the Yahuwa) a new song; for he has done wonderful Fawlaw 'Doings': His Yawmeen 'Right Hand' (A Yahuwa has a right hand), and his Qodesh 'holy' Zeroah 'Arm',
2 A Yahuwa (A Yahuwa not the Yahuwa) has made his Yeshooaw 'Salvation' known. He has Gawlaw 'Uncovered' his righteousness in the Ahyin 'Sight' of the Goee 'Gentile Nations'.
3 He has Zawkar 'Remembered' his Khehsed 'Mercy' and his Emoonaw 'Faithfulness' towards the house of Israel. All the ends

of the Ehrets 'Planet Earth' has Rawaw 'Seen' the Yeshooaw 'Salvation' of Elohinu.

4 Rooah 'Shout' to A Yahuwa (A Yahuwa not the Yahuwa), all the Planet Earth: make a Fawtsakh 'Loud Noise', and Rawnan 'Shout With A Ringing Cry', and Zawmar 'Sing Praises'.

5 Sing unto A Yahuwa (A Yahuwa not the Yahuwa) with the Kinnore 'Harp'; with the Kinnore 'Harp' and the voice of a Zimraw 'Song'.

6 With Khatsotseraw 'Trumpets' and sound of Shofar, Rooah 'Shout' in front of A Yahuwa (A Yahuwa not the Yahuwa), the Mehlek 'Ruler'.

7 Let the Yawm 'Sea' roar, and the fullness of it; the Taybale 'World', and those that Yawshab 'Dwell' in it.

8 Let the Nawhawr 'Rivers' Nawkhaw 'Clap' the Kaf 'Palms' of their hands: let the Har 'Mountains' Rawnan 'Shout With A Ringing Cry' for joy Yakhad 'Together',

9 In front of A Yahuwa (A Yahuwa not the Yahuwa); for he comes to Shawfat 'Judge' the Ehrets 'Planet Earth': he Shawfat 'Judges' the Taybale 'World' with righteousness as a Zodoqite, and the Am 'Nations Of People' with Mayshawr 'Uprightness'.

Chapter Ninety-Nine

A Yahuwa Speaks In The Craft

99 A Yahuwa (A Yahuwa not the Yahuwa) Mawlak 'Rules'; let the Am 'Nation Of People' tremble: he Yawshab 'Sits' between the Keroob 'Cherubeem', don't

let the Ehrets 'Planet Earth' be Noot 'Shaken'.
2 A Yahuwa (A Yahuwa not the Yahuwa) is Gawdole 'Great' in Zion; and he is raised high above all of the Am 'Nation Of People'.
3 Let the nations of people Yawdaw 'Praise' your Gawdole 'Great' and Yawray 'Fearful' name; for it is Qawdoshe 'Holy'.
4 The Mehlek 'Ruler's' Oze 'Might' Awhab 'Loves' also Mishfawt 'Judgment'; you Koon 'Establish' Mayshawr 'Uprightness', you do Mishfawt 'Judgment' and Zodoqite "righteousness" in Jacob (Israel).
5 Room 'Raise' up A Yahuwa (A Yahuwa not the Yahuwa) Elohinu, and Shawkhaw 'Bow Down' at his footstool; for he is Qawdoshe 'Holy'.
6 Moses 'Draw Forth Out The Water' and Aaron 'Mountaineer' with his Kohane 'Priests', and Samuel 'His Name Is El' with those that Qawraw 'Call' upon his name; they called on A Yahuwa (A Yahuwa not the Yahuwa), and he Awnaw 'Answered' them.

A Yahuwa Spoke To Moses, Aaron, And Samuel In A Cylinder Shaped Craft

7 He Dawbar 'Spoke' to them in the Ammood 'Cylinder Shaped Craft' in the Awnawn 'Materialization Of A Cloud': they Shawmar 'Kept' his Aydaw 'Testimonies', and the Khoqe 'Custom' that he Nawthan 'Gave' them.
8 You answer them, O A Yahuwa (A Yahuwa not the Yahuwa) Elohinu: you were an El that Nawsaw 'Lifted' them up, and you took

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Figure 77
Samuel, Son Of Elkanah And Hannah
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Figure 78
Aaron, Brother Of Moses

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revenge on their Aleelaw 'Deeds'.
9 Room 'Raise' up, A Yahuwa (A Yahuwa not the Yahuwa) Elohinu, and Shawkhaw 'Bow Down' at his Qodesh 'Holy' Har 'Mountain'; for A Yahuwa Elohinu is Qawdoshe 'Holy'.

Chapter One Hundred

A Yahuwa Is Eloheem

100 A song of Todaw 'Thanksgiving'. Make a Rooah 'Shout' to A Yahuwa (A Yahuwa not the Yahuwa), all the Ehrets 'Planet Earth'.
2 Awbad 'Slave' A Yahuwa (A Yahuwa not the Yahuwa) with Simkhaw 'Joy': come in front of him with Renawnaw 'Ringing Cries' of joy.
3 Yawdaw 'Know' that A Yahuwa (A Yahuwa not the Yahuwa) is Eloheem: it is he that has Awsaw 'Fashioned' us, and not ourselves; his Am 'Nation Of People' and Tsone 'Sheeps' of his Meereeth 'Pasture'.
4 Come into his Shahar 'Gates' with Todaw 'Thanksgiving', and into his Khawtsare 'Courts' with Tehhillaw 'Praise': give Yawdaw 'Praise' to him, and Bawrak 'Bless' his name.
5 For A Yahuwa (A Yahuwa not the Yahuwa) is Tobe 'Agreeable'; his Khehsed 'Kindness' is Owlam 'Everlasting'; and his Emoonaw 'Faithfulness' continues through Dore 'Generations' to Dore 'Generations'.

Chapter One Hundred And One

O, A Yahuwa

101 A song of David "the beloved". I will sing of Khehsed 'Kindness' and Mishfawt 'Judgment'. To you, O A Yahuwa (A Yahuwa not the Yahuwa), will I Zawmar 'Sing Praises'.

2 I will act Sawkal 'Intelligently' in a Tawmeem 'Complete' Dehrek 'Way'. O, when will you come? I will walk within my house with a Tome 'Completeness' of heart.

3 I will not Sheeth 'Set' any Beleyahal 'Worthless' saying before my Ahyin 'Eyes'. I Sawnay 'Hate' the doings of those of them that Soot 'Falls Away' to the side; those ways will not Dawbaq 'Cleave' to me.

4 A Iqqashe 'Perverse' heart will not depart from me: I will not know one who is Rah 'Disagreeable'.

5 Whoever Lawshan 'Slanders' his Rayah 'Friend' in a Sayther 'Secret Hiding Place', I will put to an end: I can not take one who appears in sight to be Gawbawh 'Haughty', and has a Rawkhawb 'Broad' Laybawb 'Heart'.

6 My eyes will be on the Awman 'Faithful' of the Ehrets 'Planet Earth', that they could Yawshab 'Dwell' with me: he who walks in a Tawmeem 'Complete' Dehrek 'Way', will Shawrath 'Worship' me.

7 He that does Remeeyaw 'Treacherous' things will not dwell within my Bahyith 'House': he that speaks Shehqer 'Falsely' will not Loon 'Pass The Shadow Hour' in my sight.

8 I will Tsawmath 'Put An End' to all the Rawshaw 'Wicked' of the Ehrets 'Planet Earth' in the beginning of the day; that I may Kawrath 'Cut Off' all of those who do iniquity from the Eer 'City' of A

Yahuwa (A Yahuwa not the Yahuwa).

Chapter One Hundred And Two

The Gentile Nations Will Fear The Name Of A Yahuwa

102 A Tefillaw 'Prayer' of the Awnaw 'Humble', when he is overwhelmed, and pours out his Seeakh 'Meditation' in front of A Yahuwa (A Yahuwa not the Yahuwa). Hear my Tefillaw 'Prayer' O A Yahuwa, and let my cries come to you.

2 Don't Sawthar 'Conceal' your face from me in the day when I am in trouble; stretch your ear to me: in the day when I call, Awnaw 'Answer' me quickly.

3 For my days are consumed like Awshawn 'Smoke', and my bones are Khawrar 'Scorched' as an hearth.

4 My heart is struck, and Yawbashe 'Dried Away' like grass; so that I forget to eat my Lekhem 'Bread'.

5 Because of the voice of my sighing, my Ehtsem 'Bones' Dawbaq 'Cleaves' to my Bawsawr 'Skin And Flesh'.

6 I am Dawmaw 'Like' a Qawath 'Pelican' of the Midbawr 'Wilderness': I am like an Koce 'Owl' of the place laid to waste.

7 I Shawqad 'Watch', and I am as a Tsiffore 'Bird' alone upon the housetop.

8 My enemies Khawraf 'Reproach' me all day; and those that are mad at me are Shawbah 'Sworn' against me.

9 For I have eaten ashes like bread, and mixed my drink with weeping,

10 Facing your Zaham 'Indignation' and your anger: for you have

Nawsaw 'Lifted' me up, and Shawlak 'Cast' me down.
11 My days are like a Tsale 'Shadow Of Protection' that stretches out; and I am dried away like grass.
12 But you, O A Yahuwa (A Yahuwa not the Yahuwa), will dwell for Owlam 'Everlasting'; and your Zayker 'Remembrance' to all Dore 'Generations' and Dore 'Generations'.
13 You will rise up, and have Rawkham 'Mercy' on Zion: for it is time to favor it, yes, the meeting has come.
14 For your Ehbed 'Slaves' take pleasure in her Ehben 'Stone', and favor the Awfawr 'Dust' of it.
15 So the Goee 'Gentile Nation' will fear the name of A Yahuwa (not the Yahuwa), and all the Mehlek 'Rulers' of the Planet Earth your Kawbode 'Glory'.
16 When A Yahuwa (not the Yahuwa) will Bawnaw 'Build' Zion, he will Rawaw 'Appear' in his Kawbode 'Glory'.
17 He will turn the Tefillaw 'Prayer' of the destitute, and not Bawzaw 'Despise' their Tefillaw 'Prayer'.
18 This will be Kawthab 'Written' for the generation to Akharone 'Follow': and the Am 'Nation Of People' which will be Bawraw 'Pro-Created' will Hawlal 'Praise' Yah.
19 For he Shawqaf 'Looked Down' from his Qodesh 'Holy' place Mawrome 'On High'; from the Shawmahyim 'Skies' did A Yahuwa (A Yahuwa not the Yahuwa) Nawbat 'Look' to the Ehrets 'Planet Earth';
20 To Shawmah 'Hear' the crying of the Awsere 'Prisoners'; to open the sons that are appointed to Temoothaw 'Death'.

21 To Sawfar 'Count' the name of A Yahuwa (A Yahuwa not the Yahuwa) in Zion, and his Tehillaw 'Praise' in Jerusalem;
22 When the nation of people are gathered together, and the Mamlawkaw 'Kingdoms', to Awbad 'Slave' A Yahuwa (A Yahuwa not the Yahuwa).
23 He Awnaw 'Afflicted' my strength in the way; he Qawtsar 'Shortened' my days.
24 I said, "O El, don't cause me to Awlaw 'Ascend Up' in the middle of my days: your years are throughout all the generations and generations".

The Skies Are The Works Of Your Physical Hands

25 Of before, you have laid the Yawsad 'Foundation' of the Ehrets 'Planet Earth': and the Shawmahyim 'Skies' are the Mahaseh 'Works' of your (physical) Yawd 'Hands'.
26 They will Awbad 'Perish', but you will still Awmad 'Stand': yes, all of them will Bawlaw 'Become Old' like a Behged 'Garment'; you will change them as a Leboosh 'Clothing', and they will be changed:
27 But you are the same, and your years will not be Tawmam 'Complete'.
28 The sons of your Ehbed 'Slaves' will abide, and their Zehrah 'Seed' will be established in front of you.

Chapter One Hundred And Three

A Yahuwa Has Established His Throne In The Skies

103 A song of David "the beloved". Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa), O my Nehfesh 'Spirit': and all that is within me, his Qodesh 'Holy' name.
2 Bless A Yahuwa (A Yahuwa not the Yahuwa), O my Nehfesh 'Spirit', and don't forget all of his dealings.
3 Who Sawlakh 'Forgives' all your Awwone 'Iniquities'; who Rawfaw 'Heals' all of your diseases;
4 Who Gawal 'Rescues' your Khahee 'Life' from the Shakhath 'Pit'; who Awtar 'Crowns' you with Khehsed 'Kindness' and Rakham 'Mercy'.
5 Who satisfies your Adee 'Ornaments' with Tobe 'Agreeable' things; so that your earlier childhood life is Khawdash 'Renewed' like the eagle's.
6 A Yahuwa (A Yahuwa not the Yahuwa) does righteousness and Mishfawt 'Judgment' for all of those that are oppressed.

A Yahuwa Made His Ways Known To Moses And The Children Of Israel

7 He made his Dehrek 'Ways' known to Moses, his Aleelaw 'Deeds' to the children of Israel.
8 A Yahuwa (A Yahuwa not the Yahuwa) is Rakhoom 'Merciful' and Khannoon 'Gracious', longsuffering, and has many Khehsed 'Kindness'.
9 He will not always Reeb 'Strive': nor will he keep his anger for Owlam 'Everlasting'.
10 He has not done with us after our having gone wrongs; nor Gawmal 'Repaid' us to our Awwone 'Iniquities'.

11 For as the Shawmahyim 'Skies' is high above the Planet Earth, so does his Khehsed 'Kindness' Gawbar 'Prevails' toward those that Yawray 'Fear' him.
12 As far as the east is from the west, that's as far as he removed our wrongs from us.
13 Like as a Awb 'Father' has Rawkham 'Mercy' to his sons, so does A Yahuwa (A Yahuwa not the Yahuwa) have Rawkham 'Mercy' to those that Yawray 'Fear' him.

Our Fashioning Is Of Dust

In Psalms 103:14, It Says: "For He Knoweth Our Frame (Yaytser Meaning 'Fashioning'); He Remembereth (Zawkar) That We Are Dust (Awfawr)." This Quote Is Speaking About Genesis 2:7 Where It Says: "And The Lord (Yahuwa) God (Eloheem) Formed Man (Ha-Adam) Of The Dust (Awfawr) Of The Ground (Ha-Adawmaw), And Breathed (Nawfakh) Into His Nostrils (Af) The Breath (Neshawmaw) Of Life (Khahee); And Man (Awdawm) Became A Living (Khahee) Soul (Nehfesh)." (Refer To Scroll #173 El's Holy Torah, Genesis 2:4). Human Beings Were Made Of The Dust Of The Ground, And It Says To Dust They Will Return, As Mentioned In Genesis 3:19 Where It Says: "In The Sweat Of Thy Face Shalt Thou Eat Bread, Till Thou Return Unto The Ground (Adawmawa); For Out Of It Wast Thou Taken (Lawqakh): For Dust (Awfawr) Thou Art, And Unto Dust (Awfawr) Shalt Thou Return (Shoob)." The Aramic

(Hebrew) Word For Dust Is Awfawr (עפר) Meaning 'Dust, Dry Earth, Powder, Ground'; Which Comes From The Root Word Awfar (עפר) Meaning 'Dust Or Powder'. In Job 10:9, It Says: "Remember (Zawkar), I Beseech Thee, That Thou Hast Made (Awsaw 'Fashion Or Made') Me As The Clay (Khomer Meaning 'Cement, Mortar, Clay'); And Wilt Thou Bring (Shoob Meaning 'Return') Me Into Dust (Awfawr) Again? This Is Also Copied Into The Quran 18:37 Where It Says: "Dost Thou Deny Him Who Created (Khalaqta) The Out Of Dust (Turaabin), Then Out Of A Sperm Drop, Then Fashioned (Saw-Waaka) Thee Into A Man (Rajulaan)?"

(Refer To Scroll #17 Human Were Created From?)

14 For he (A Yahuwa) knows of our Yaytser 'Fashioning'; he Zawkar 'Remembers' that we are Awfawr 'Dust'.

15 As for Enosites, his days are as Khawtseer 'Grass': as a Tseets 'Flower' of the Sawdeh 'Outer Field', so does he Tsoots 'Flourishes'.

16 For the Rooakh 'Soul Of The Wind' Awbar 'Passes' over it, and it is gone; and the place of it, will not Nawkar 'Recognize' it any more.

17 But the kindness of A Yahuwa (A Yahuwa not the Yahuwa) is Owlam 'Everlasting' to Owlam 'Everlasting' on those that Yawray 'Fear' him, and his righteousness unto children's children.

18 To keep his Bereeth 'Covenant', and to those that remember his Fiqqood 'Percepts' to do them.

19 A Yahuwa (A Yahuwa not the Yahuwa) has Koon

'Established' his Kissay 'Throne' in the Shawmahyim 'Skies'; and his Malkooth 'Kingdom' Mawshal 'Rules' over all.

Bless A Yahuwa You Angelic Beings, You His Heavenly Hosts

20 Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa), you his Malawk 'Angelic Beings', that are as Ghibbore 'Mighty' in Koakh 'Strength', that does his Dawbaw 'Word', listening to the words of his Qole 'Voice'.

21 Bawrak 'Bless' you A Yahuwa (A Yahuwa not the Yahuwa), all you his Tsawbaw 'Heavenly Hosts'; you Shawrath 'Worshippers' of his, that does his Rawtsone 'Pleasure'.

22 Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa), all his Mahaseh 'Works' in all places of his Memshawlaw 'Dominion': Bawrak 'Bless' A Yahuwa, O my Nehfesh 'Spirit'.

Chapter One Hundred And Four

A Yahuwa Fashions His Angelic Being's Souls

104 Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa), O my Nehfesh 'Spirit'. O A Yahuwa Elohe, you are very Gawdole 'Great'; you are clothed with Hode 'Splendor' and Hawdawr 'Honor'.

2 You who Awtaw 'Cover' yourself with Ore 'Light' as with a garment (craft shine as light in the day): who stretch out the Shawmahyim 'Skies' like a curtain (craft covers the sky).

3 You have constructed your place upon the Mahyim 'Waters': who places the Awb 'Thick Clouds' as his Rekoob 'Chariots': who Hawlak 'Walks' on the Kawnawf 'Wings' of the Rooakh 'Soul Of The Wind' (crafts are on top of the clouds):

4 Who Awsaw 'Fashions' his Malawk 'Angelic Beings' Rooakh 'Souls'; his Shawrath 'Worshippers' a flaming fire.

5 Who Yawsad 'Founded' the fixed place of the Planet Earth, that it should not Mote 'Slip' for Owlam 'Everlasting'.

6 You covered it with the Tehhome 'Deep' (sea) as a Leboosh 'Clothing': the Mahyim 'Waters' Awmad 'Stood' above the Har 'Mountains'.

7 At your Ghehawraw 'Reproof' they Noos 'Fled'; at the voice of your Raham 'Thunder', they hasted away.

8 They ascend up by the Har 'Mountains', they descend down by the Biqaw 'Level Valleys' to the place that you Yawsad 'Founded' for them.

9 You have placed a Ghebool 'Boundary' that they may not Awbar 'Pass' over; that they don't turn again to cover the Ehrets 'Planet Earth'.

10 He sends the Mahyawn 'Springs' into the valleys, that moves about amongst the Har 'Mountains'.

11 They give drink to every Khahee 'Living Beast' of the Sawdeh 'Outer Field': the wild asses breaks their Tsawmaw 'Thirst'.

12 By them will the Ofe 'Birds' of the Shawmahyim 'Skies' have their habitation, who gives their voices off between the branches.

13 He drinks the Har 'Mountains' from his

chambers: the Planet Earth is satisfied with the fruit of your works.

14 He causes the grass to spring forth for the Behaymaw 'Cattle', and herb for the Abodaw 'Slavery' of Adamites: that he may bring forth Lekhem 'Bread' out of the Planet Earth;

15 And Yahyin 'Wine' that gives a glad declaration to the hearts of Enosites, and Shehmen 'Oil' to make his Fawneem 'Face' Tsawhal 'Shine', and Lekhem 'Bread' which Sawad 'Strengthen' Enosite's heart.

16 The Ates 'Trees' of A Yahuwa (A Yahuwa not the Yahuwa) are suffice; the Ehrez 'Cedars' of Lebanon which he has Nawtah 'Planted';

17 Where the birds make their nests: as for the Khaseedaw 'Stork', the fir trees are her house.

18 The high Har 'Mountains' are a shelter for the Yawale 'Mountain Goats'; and the Sehlah 'Cliffs' for the Shawfawn 'Conies' (which resembles a guinea pig).

A Yahuwa Fashioned The Moon For Seasons

19 He Awsaw 'Fashioned' the Yawrayakh 'Moon' for Moade 'Seasons': the Shehmesh 'Sun' knows its apparent going downs.

20 You place Khoshek 'Darkness', and it is Lahyil 'Shadow Hour': where all the Khahee 'Living Beasts' of the Yahar 'Forests' Rawmas 'Creep'.

21 The young lions roar after their prey, and seeks their food from El.

22 The sun appears to Zawrakh 'Rise', they gather themselves together, and lay them down in their Mehonaw 'Dens'.

23 Adamites goes forth to his Foal 'Deeds' and to his Abodaw 'Slavery' until the Ehreb 'Dusk Period'.

24 O A Yahuwa (A Yahuwa not the Yahuwa), how many are your works! in Khokmaw 'Wisdom', you have Awsaw 'Fashioned' them all: the Planet Earth is full of your wealth.

25 So is this Gawdole 'Great' Rawkhawb 'Wide' Yawm 'Sea', where innumerable Rehmes 'Creeping Things' are in it, both Qawtawn 'Small' and Gawdole 'Great' Khahee 'Living Beasts'.

There Is That Leviathan, Whom You Shaped

26 There goes the Oneeyaw 'Ships': there is that Liwyawthawn 'Leviathan' (the piercing whisperer), whom you (A Yahuwa) have Yawtsar 'Shaped' to Sawkhak 'Laugh' in it, (the Planet Earth).

27 These all wait on you; that you may give them their food in due time.

28 When you give them, they gather it up: when you open their hands, they are satisfied with Tobe 'Agreeableness'.

29 You Sawthar 'Conceal your Fawneem 'Face', they are Bawhal 'Terrified': you gather their Rooakh 'Souls', they Gawwah 'Expire', and return to their Awfawr 'Dust'.

Psalms 104:30 Which States: "You Sendest Forth Thy Rooakh (Spirit), They Are Bawraw (Pro-Created): And Thou Khawdash (Renewest) [Meaning The First Time Of Something] The Fawneem (Face) Of The Ehrets (Earth)" Confirms Genesis 1:1-2 And Jeremiah 4:23-36, Which Was

Removed From Genesis Which States: "In The Raysheeth (Beginning) Eloheem (God) Bawraw (Pro-Created) The Heavens And The Earth....And The Rooakh (Spirit) Of Eloheem (God) Moved Upon The Fawneem (Face) Of The Mahyim (Waters).' Jeremiah 4:23-36 As Mentioned In Genesis Chapter 1, Was Taken From The Book Of Genesis Chapter 1 Verse 2 Showing They Plagiarized And Copied Stories From The Book Of Genesis Into Other Books Of The Old Testament, Such As The Story Of Lot Trying To Give His Two Virgin Daughters To The People Of Sodom, Instead Of His Guests, The Angels, In Genesis Chapter 19, Which Was Copied Into The Book Of Judges Chapter 19 Which Speaks About The Old Man Trying To Give His Virgin Daughter And The Levites Concubine To The People Of Gibeah, Instead Of His Guest, The Levite. Now Let's Examine This Closely. In Genesis 19:2 Lot Invites Two Malawk (Angels) Into His House, And It Says That "...Behold Now, My Lords, Turn In, I Pray You, Into Your Servants House, And Tarry All Night,...". Then If You Look In The Book Of Judges Chapter 19 Verse 20, An Old Man Invites A Levite Into His House, And It Says: "...Peace Be With Thee; Howsoever Let All Thy Wants Lie Upon Me; Only Lodge Not In The Street." And If You Look Further In Genesis Chapter 19, Verse 5, It Says: "..And They Called Unto Lot And Said Unto Him, Where Are The Men Which Came In To Thee This Night? Bring Them

Out Unto Us, That We May Yawdah (Know) Them.", Which Is The Same In Judges 19:22, Where It Says: "...Certain Sons Of Belial, Beset The House Round About, And Beat At The Door, And Spake To The Master Of The House, The Old Man, Saying Bring Forth The Man That Came Into Thine House, That We May Yawdah (Know) Him". And It Is Clear That You Can See That This Story Was Taken From The Book Of Genesis, And Plagiarized Into The Book Of Judges. Now, Let's Continue. Genesis Chapter 19 Verse 8 Says That Lot Offered His Two Virgin Daughters, Which Have Not Yawdah (Known) Eesh (Male Living Being) Instead Of His Guests; And It Says: "...I Have Two Bath (Daughters) Which Have Not Yawdah (Known) Eesh (Male Living Being [Man]); Let Me I Pray You, Bring Them Out Unto You, And Do Ye To Them As Is Tobe (Good Meaning Agreeable) In Your Eyes:...". This Incident Is Where The Word Sodom Which Has Nothing To Do With Homosexuality Or Lesbianism Or Sodomistic Practices Was Misinterpreted From. And If You Go To Judges Chapter 19 Verse 24, The Old Man Offers His Daughter And His Guests, The Levites Concubine, And It Says: "Behold, Here Is My Bath (Daughter) A Bethoolaw (Maiden Meaning Virgin), And His Feelehghesh (Concubine); Them I Will Bring Out Now And Humble You Them, And Do What Seemeth Tobe (Good Meaning Agreeable) Unto You: But Unto This Eesh (Male Living Being [Man])

Do Not So Nebawlaw (Vile Meaning Foolish) A Thing." In The Case Of Genesis, The Daughters Refused To Go Outside, And They Hated Their Father After This Incident. But In The Book Of Judges 19:25, The Levite Awkhaz (Took) His Concubine And Gave Her To The People Of Gibeah, And It Says: "...They Yawdah (Knew) Her...", Which Is The Same Word Used For The Virgin Daughters Of Lot. They Abused The Levites Concubine Until The Morning, And She Died. Again, This Is Just To Make The Point Clear That The Stories In The Bible Were Duplicated And Copied Into Other Books Of The Bible. Some Verses Were Even Taken Out Of One Book And Put Into The Other, Such As Jeremiah 4:23-36 Was Taken From Genesis 1:1-2, Which Was Re-Inserted Back In Its Proper Place In El's Holy Torah Genesis 1:1-2. And The Book Of Genesis Was Also Copied From The Stories Of The Enuma Elish And The Gilgamesh Epics. These Quotes, Jeremiah 4:23-26, Genesis 1:1-2, And Psalm 104:30, Are Confirming That The Planet Earth Was Renewed After The Meteorite Hit 2,250,000 Years Ago According To Genesis 1:2 And The Black Dust Cloud Was Removed From The Planet Earth (Refer To El's Holy Torah Genesis Chapter 1). In Fact The Very Point Being Made That The Gold Is Good Tells You That The Planet Was In A Second Cycle. If This Was Genesis 1:11,13, And Gold Is A Yellow Soft Substance Formed By Corrosion Resistance To The Elements. Gold Is Formed From Gases And Liquids Rising From Beneath The Earth's Surface.

The Reason For Me Pointing Out The Constant Plagiarism Is To Show That Borrowing From One Scripture And Putting In Another Was Common Place Then. So The Borrowing Of The Enuma Elish And The Gilgamesh Epics To Form The First 7 Chapter Of Genesis Is Indeed A Reality, Not Probable But Factual.

30 You send my Rooakh 'Soul' forth, they are Bawraw 'Created': and you Khawdash 'Renew' the face of the Adawmaw 'Ground'.
31 The Kawbode 'Glory' of A Yahuwa (A Yahuwa not the Yahuwa) will be for Owlam 'Everlasting': A Yahuwa will give a glad declaration in his works.
32 He Nawbat 'Looks Down' on the Ehrets 'Planet Earth', and it Rawad 'Trembles': he Nawgah 'Touches' the Har 'Mountains', and they Awshan 'Smoke'.
33 I will sing to A Yahuwa (A Yahuwa not the Yahuwa) as long as I Khahee 'Live': I will Zawmar 'Sing Praises' to Elohe while I live.
34 My Seeakh 'Meditation' of him will be Awrabe 'Sweet': I will give a glad declaration in A Yahuwa.

Throughout Psalms The Phrase Hallelujah, "Praise You The Lord" Is Used, And In Aramic (Hebrew) It Is Hawlaluw-Yah (הללו-יה) Meaning "Praise You Yah". According To Encyclopedia Judaica Volume 7, Fr-Ha, It Says: "Hallelujah Means, "Praise [Ye] The Lord." A Novel Explanation Is Given By R. Joshua B. Levi Who Regards The Final Syllable As A Superlative Suffix And Translates The Term,

"Praise Him With Many Praises". Hallelujah Is Two Words Put Together, Hawlal (הלל) Meaning 'Praise' And Jah (יה) Or Yah, From The Aramic (Hebrew) Short Form Of Yahweh.

Hallelujah Was Also Used In The Reading Of The Great Hallel In The Talmudic Period As The Congregational Response During The Readings. The Aramic From Is Allelujah, And From The Septuagint, It Found Its Way Into The Christian Literature, And In Their Churches As A Statement After The Reverend Or Pastor Says Something.

35 Let those who have gone wrong be Tawmam 'Completed' out of the Planet Earth, and let the Rawshaw 'Wicked' be no more. Bawrak 'Bless' you A Yahuwa (A Yahuwa not the Yahuwa), O my Nehfesh 'Spirit'. Hawlal 'Praise' you Yah.

Chapter One Hundred And Five

The Trials Of The Israelites In The Wilderness

105 O give praises to A Yahuwa (A Yahuwa not the Yahuwa); Qawraw 'Call' on his name: make his deeds known amongst the nation of people.

2 Sing to him, Zawmar 'Sing Songs' to him: Seeakh 'Meditate' of all his beautiful works.

3 Hawlal 'Shine' in his Qodesh 'Holy' name: let those that seeks A Yahuwa (A Yahuwa not the Yahuwa), hearts give a glad declaration.

4 Seek A Yahuwa (A Yahuwa not the Yahuwa),

and his Oze 'Strength': seek his face Tawmeed 'Continually'.
5 Zawkar 'Remember' his marvelous works that he has done; his Mofaith 'Wonders', and the Mishfawt 'Judgments' of his mouth;
6 O Zehrah 'Seed' of Abraham his Ehbed 'Slave', you children of Jacob his Bawkheer 'Chosen Ones'.
7 He is A Yahuwa (A Yahuwa not the Yahuwa) Elohinu: his Mishfawt 'Judgments' are in all the Planet Earth.
8 He has Zawkar 'Remembered' his Bereeth 'Covenant' for Owlam 'Everlasting', the word which he has Tsawwaw 'Commanded' to a Ehlef 'Thousand' Generations.
9 Which he made with Abraham, and his Shebooaw 'Oath' to Isaac;
10 And Awmad 'Stood' (confirmed) the same to Jacob for a Khoqe 'Custom', and to Israel for an Owlam 'Everlasting' Bereeth 'Covenant':
11 Saying, "To you I will give the part of the Planet Earth of Canaan, the lot of your Nakhalaw 'Inheritance':
12 When they were a few males in number; yes, very few, and Goor 'Sojourners' in it.
13 When they walked from one Goee 'Gentile Nation' to another, from a Mamlawkaw 'Kingdom' to another Am 'Nation Of People';
14 He lets no Adamite Yawnakh 'Rest' to Awshaq 'Oppress' them: yes, he Yawkahh 'Reproved' Mehlek 'Rulers' for their sakes;

Don't Touch My Anointed Messiah, Nor My Prophets

15 Don't touch my Mawsheeakh 'Anointed' Messiah, and do no Rawah 'Disagreeableness' to my Nawbee 'Prophets'.
16 And he called for a Rawbaw 'Famine' upon the Planet Earth, he broke the whole Matteh 'Staff' of Lekhem 'Bread'.
17 He sent a male living being before them, Joseph who was Mawkar 'Sold' for a Ehbed 'Slave':
18 Whose feet they hurt with fetters: his Nehfesh 'Spirit' they laid in Barzel 'Iron':
19 Until the time that his word came: the word of A Yahuwa (A Yahuwa not the Yahuwa) tried him.
20 The Mehlek 'Ruler' Amenemhet III sent and loosed him; he who ruled the nation of people, and let him go free.
21 He made him a master Adonai of his house and ruler of all his wealth.
22 To bind his Sar 'Princes' at his Nehfesh 'Spirits' will; and teach his Zawqane 'Elders' Khawkam 'Wisdom'.

Israel Came To Mitsrayim, And Jacob Sojourned In Kham

23 Israel also came to Mitsrayim 'Egypt'; and Jacob Goor 'Sojourned' in the part of the Planet Earth of Kham 'Ham'.
24 And he made his Am 'Nation Of People' very Fawraw 'Fruitful'; and made them stronger than their troubled enemies.
25 He overturned their hearts to hate his nation of people, to deal deceitfully with his Ehbed 'Slaves'.
26 He sent Moses his Ehbed 'Slave'; and Aaron whom he had Bawkhar 'Chosen'.
27 They place his Oth 'Signs' and words amongst

them, and Mofaith 'Wonders' in the part of the Planet Earth of Kham 'Ham'.

28 He sent Khoshek 'Darkness', and made it Khawshak 'Dark'; and they did not Mawraw 'Rebel' against his word.

29 He Hawfak 'Overturned' their Mahyim 'Waters' into Dawm 'Blood', and caused their Dawgaw 'Fish' to die.

30 Their part of the Planet Earth brought forth frogs in abundance, in the Khehder 'Bedchambers' of their Mehlek 'Rulers'.

31 He spoke, and there came swarms of flies, and Kane 'Gnats' in all of their Ghebool 'Borders.'

32 He gave them Bawrawd 'Hail' for Ghehshem 'Shower', and Lehawbaw 'Flaming' fire in their part of the Planet Earth.

33 He also struck their vines and their Tehane 'Fig Trees'; and broke the trees of the Ghebool 'Borders'.

34 He spoke, and the Arbeh 'Locusts' came, and Yehleq 'Caterpillars', and without number,

35 And did eat all the Ehseb 'Herbs' in their part of the Planet Earth', and ate the Feree 'Fruit' of their Adawmaw 'Ground'.

36 He also killed all the Bekore 'Firstborn' in their part of the Planet Earth, the Raysheeth 'Beginning' of all their strength.

37 He also brought them forth with Kehsef 'Silver' and Zawhawb 'Gold': and there was not one person that stumbled amongst their Shaybet 'Tribes'.

38 Mitsrayim 'Egypt' gave a glad declaration when they went forth out: for the Fakhad 'Dread' of them Nawfal 'Fell' on them.

A Yahuwa Spread Out A

Craft For A Covering

39 He spread a Awnawn 'Materialization Of A Cloud' (a craft) out for a Mawsawk 'Covering'; and Aysh 'Fire' to give Ore 'Light' in the Lahyil 'Night'.
40 They asked, and he brought Selaww 'Quails', and Sawbah 'Satisfied' them with the Lekhem 'Bread' (Manna) of the Shawmahyim 'Skies'.
41 He Fawthakh 'Opened' the Tsoor 'Rock' (of Meribah), and the waters flowed out; they moved about in the Tseeyaw 'Desert' as a Nawhawr 'River'.
42 For he Zawkar 'Remembered' his Qodesh 'Holy' word, and Abraham his Ehbed 'Slave'.
43 And he brought his nation of people forth with Sawsone 'Gladness', and his Bawkheer 'Chosen Ones' with ringing cries.

The Israelites Inherited The Sufferings Of A Yahuwa To Keep His Torah Laws

44 And gave them the part of the Planet Earth of the Goee 'Gentile Nation': and they Yawrash 'Inherited' the Awmawl 'Suffering' of the people;
45 That they might guard his Khoqe 'Customs', and keep his Torah laws. Hawlal 'Praise' Yah.

Chapter One Hundred And Six

A Yahuwa Saved The Israelites From The Egyptians, They Rebelled At The Reed Sea

106 Praise you Yah. O give praises to A Yahuwa (A Yahuwa not the Yahuwa); for he is Tobe 'Agreeable': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
2 Who can utter the Gheboorаw 'Mighty' acts of A Yahuwa (A Yahuwa not the Yahuwa)? Who can hear all of his praise?
3 Happy are they that keeps Mishfawt 'Judgment', and he that does righteousness at all times.
4 Zawkar 'Remember' me, O A Yahuwa (A Yahuwa not the Yahuwa), with the Rawtsone 'Pleasure' that you have to your Am 'Nation Of People': O Fawqad 'Visit' me with your Yeshooaw 'Salvation';
5 That I may see the Tobe 'Agreeable' of your Bawkheer 'Chosen Ones', that I may give a glad declaration in the Simkhaw 'Joy' of your Goee 'Gentile Nation', that I may Hawlal 'Shine' with your Nakhalaw 'Inheritance'.
6 We have gone wrong with our Awb 'Fathers', we have committed Awwen 'Iniquity', we have done Rawshah 'Wickedly'.
7 Our fathers did not have any Sawkal 'Intelligence' in your Fawlaw 'Wonders' in Mitsrayim 'Egypt'; they did not remember the multitude of your Khehsed 'Kindness'; but Mawraw 'Rebelled' at the sea, the Soof 'Reed' Yawm 'Sea'.
8 Nevertheless he Yawshah 'Saved' them for his name's sake, that he might make his mighty power to be Yawdah 'Known'.
9 He scolded the Soof 'Reed' sea also, and it Khawrab 'Dried Up': so he Yawlak 'Walked' them (the Israelites) through the Tehhome 'Depths', as through the Midbawr 'Wilderness'.

10 And he Yawshah 'Saved' them from the hand of him that Sawnay 'Hated' them, and Gawal 'Rescued' them from the hand of the enemy.
11 And the waters Kawsaw 'Covered' their troubled enemies (the Egyptians): there was not one of them Yawthar 'Left'.
12 Then they had Awman 'Faith' in his Dawbaw 'Words'; they sang his Tehhillaw 'Praise'.
13 They soon Shawkakh 'Forgot' his works; they didn't wait for his Aytsaw 'Counsel':
14 But Awwaw 'Lusted', desiring in the wilderness, and Nawsaw 'Tested' El in the desert.
15 And he gave them their Shehaylaw 'Request'; but sent Rawzone 'Leanness' to their Nehfesh 'Spirits'.
16 They were also Qawnaw 'Jealous' of Moses in the camp, and Aaron the Qawdoshe 'Holy One' of A Yahuwa (A Yahuwa not the Yahuwa).
17 The Ehrets 'Planet Earth' Fawthakh 'Opened' up (earthquake) and Behlah 'Swallowed' Dathan, (son of Eliab) up, and Kawsaw 'Covered' the Aydaw 'Congregation' of Abiram (son of Eliab).
18 And a fire was kindled in their Aydaw 'Congregation'; the flame set fire on the Rawshaw 'Wicked'.

The Israelites Made A Calf Symbolic Of Hathor. They Forgot El Their Savior

19 They made a (golden) Ayghel 'Calf' (symbolic of Hathor) in Horeb (also called Mount Sinai), and Shawkhaw 'Worshipped' the Massaykaw 'Molten' image.

20 They exchange their Kawbode 'Glory' into the Tabneeth 'Structure' of an ox that eats grass.
21 They Shawkakh 'Forgot' El their Yawshah 'Savior', which did Gawdole 'Great' things in Mitsrayim 'Egypt';
22 Wondrous works in the part of the Planet Earth of Khawm 'Ham' (Egypt), and Yawray 'Fearful' things by the Soof 'Reed' sea.
23 So he said that he would destroy them, if Moses his Bawkheer 'Chosen' one did not stand in front of him in the Fehrets 'Breach', to return his wrath, unless he should Shawkhath 'Corrupt' them.
24 Yes, they Mawas 'Contemned' the Khemdaw 'Most Precious' part of the Planet Earth, they did not have Awman 'Faith' in his word.
25 But murmured in their Ohel 'Tents', and did not listen to the Qole 'Voice' of A Yahuwa (A Yahuwa not the Yahuwa).
26 Therefore he Nawsaw 'Lifted Up' his hands against them, to let them Nawfal 'Fall' in the Midbawr 'Wilderness':
27 To let their Zehrah 'Seed' fall also amongst the Goee 'Gentile Nations', and to scatter them in that part of the Planet Earth.
28 They also joined themselves to Baalfeor (Baalpeor), and ate the Zehbakh 'Sacrifices' of the Mooth 'Dead'.
29 So they Kawas 'Provoked Him To Anger' with their doings, and the plague broke in on them.
30 Then Phinehas (son of Eleazar) stood up, and gave Mishfawt 'Judgment': and so the plague was stopped.
31 And that was Kawshab 'Plotted' to him for righteousness to all the Dore 'Generations' and

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Figure 79
Abiram Son Of Eliab

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Figure 80
Dathan Son Of Eliab

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Dore 'Generations' for Owlam 'Everlasting'.

The Israelites Made A Yahuwa Angry At The Waters Of Meribah

32 They made him angry also at the Mahyim 'Waters' of Meribah 'Strife', and it was displeasing with Moses for their sakes (Moses was in trouble):
33 Because they Mawraw 'Rebelled' against his Rooakh 'Soul', so that he spoke Bawtaw 'Rashly' with his lips.
34 They did not Shawmad 'Destroy' the Am 'Nations Of People', as A Yahuwa (A Yahuwa not the Yahuwa) said to them:
35 But were Awrab 'Pledged' amongst the Goee 'Gentile Nation', and Lawmad 'Learned' their works.
36 And they Awbad 'Slaved' to their Awtsawb 'Fashioned Idols': which were Moqashe 'Traps' to them.

They Sacrificed Their Sons And Daughters To Demons

Most Israelites Don't Know That On Their Amulets, Mezuzah, Tefillin, It Uses The Word Shad (שד) Meaning "Demon" Instead Of Shaddi (שדי) Meaning "Almighty". The Synagogues Of Satan As Mentioned In Revelation 2:9 And 3:9 Knows Of The Codes Written On Their Articles, But The Average Israelite Doesn't Know That They Are Worshipping Demons. In The Assyrian Culture, Who Used Cuneiform As A Language, It Is Shidu, Said Shadu, Which Are The "Demi-Gods". Tammuz

The Eloheem Assigned To You; Was A Shad (שד) "Demon" Another Word For Disagreeable Eloheems Also Known As Cherubeems Or Enqites. This Tammuz Later Called Yahweh Was Converted Into An Agreeable Eloheem Or Yahweh To Look After The Children Of Zakar And Nekaybaw, As Their Guardian Or Deity (Genesis 4:26). This Is For The 6,000 Years While You Are Under The Spell Of Sleep, Which Is Now In The Last Days Of The 6,000 Years, Being It's 5,997 Years From Then Or 1997 A.D. Now, The Name Shad (שד) Without An 'I' Or Yod (י) Represents A Demon. In Psalm 106:37 It States: "Yea, They Sacrificed Their Sons And Their Daughters Unto Devils (Shadeem)," *And The Aramic (Hebrew) Word For Devils Is Shadeem (שדים) Meaning "Demons". So It Is Saying That The Children Of Israel Sacrificed Which Is The Aramic (Hebrew) Word Zawbakh (זבח) Meaning "Sacrifice, Kill, Slaughter" That Is Found In Ashuric/ Syriac (Arabic) As Zabakh (زبخ) Their Sons And Their Daughters To Demons As Mentioned In Deuteronomy 32:17, And It States:* "They Sacrificed Unto Devils (Shadeem), Not To God (Eloah)...", *Again Using The Same Word Shadeem-Demons, Which Comes From The Root Word Shad (שד). The Aramic (Hebrew) Word Shad (שד) Comes From The Word Shood (שוד) Meaning "Destruction, Violence, Oppression'. The Aramic (Hebrew) Word Shaddi (שדי) Means "Almighty, Most Powerful", And The Ashuric/Syriac (Arabic) Word Is Shadiyd (شديد). No Where Even In This Translation Does It*

Make Reference To Shaddi Even Being Good But Rather, Powerful And Mighty. The Rabbinic Interpretation Of The Word Shaddi Is Sha (ש) Meaning "Who" And Dai (די) Meaning "Enough", (He Who Is Sufficient). A Jewish Translator Stated That Shaddai Is By The Greek Word Hikanos (ικανος) Meaning "Sufficient, Able"; Although The Word Shaddi (שדי) Means "Almighty", And The Word Shad (שד) Means "Demon".

37 Yes, they Zawbakh 'Sacrificed' their sons and daughters to Shad 'Demons',
38 And shed Nawqee 'Innocent' blood, the blood of their sons and of their daughters, whom they Zawbakh 'Sacrificed' to the Awtsawb 'Fashioned Idols' of Canaan: and the part of the Planet Earth was Khawnafe 'Polluted' with Dawm 'Blood'.
39 So they were Tawmay 'Defiled' with their own works, and Zawnaw 'Played The Harlot' with their own doings.
40 So the wrath of A Yahuwa (A Yahuwa not the Yahuwa) was angered against his Am 'Nation Of People', and he Tawab 'Abhorred' his own possession.
41 And he gave them into the hand of the Goee 'Gentile Nation'; and those that Sawnay 'Hated' them Mawshal 'Ruled' over them.
42 Their enemies also oppressed them, and they were brought into Kawnah 'Subjection' under their hand.
43 He Nawtsal 'Delivered' them many times; but they Mawraw 'Rebelled' against him with their Aytsaw 'Counsel', and were Mawkak 'Humiliated' for

their Awwone 'Iniquity'.
44 Nevertheless he saw their Tsar 'Trouble', when he heard their Rinnaw 'Ringing Cry':
45 And he Zawkar 'Remembered' his Bereeth 'Covenant' for them, and Nawkham 'Repented' according to his many Khehsed 'Kindnesses'.
46 He made them also to be merciful in front of all those that carried them as Shawbaw 'Captives'.
47 Yawshah 'Save' us, O A Yahuwa (A Yahuwa not the Yahuwa) Elohinu, and gather us from amongst the Goee 'Gentile Nation', to give praises to your Qodesh 'Holy' name, to Shawbakh 'Soothe' in your praises.
48 Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa) Elohe of Israel from Owlam 'Everlasting' to Owlam 'Everlasting': and let all the nation of people say, Amen. Hawlal 'Praise' you Yah.

Chapter One Hundred And Seven

They Rebelled Against The Words Of El, And Rejected The Counsel Of Elyone

107 O give praises to A Yahuwa (A Yahuwa not the Yahuwa), for he is Tobe 'Agreeable': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
2 Let the Gawal 'Rescued' of A Yahuwa (A Yahuwa not the Yahuwa) say, whom he has rescued from the hand of the troubled enemy;
3 And gathered them out of the parts of the Planet Earth, from the east, and from the west, from the north, and from the south.
4 They Tawaw 'Strayed' in the Midbawr 'Wilderness' in

a desolate way; they did not Mawtsaw 'Find' any city to be their dwelling.
5 Hungry and thirsty, their Nehfesh 'Spirits' overwhelmed inside of them.
6 Then they cried to A Yahuwa (A Yahuwa not the Yahuwa) in their Tsar 'Trouble', and he Nawtal 'Delivered' them out of their distresses.
7 And he Dawrak 'Bent' them (led them forth) by the Yawshawr 'Upright' way, that they may walk to a city of dwelling.
8 Oh that they would praise A Yahuwa (A Yahuwa not the Yahuwa) for his Khehsed 'Kindness', and for his wonderful works to the sons of Adamites!
9 For he satisfies the eager Nehfesh 'Spirit', and Mawlay 'Fills' the hungry Nehfesh 'Spirit' with Tobe 'Agreeableness'.
10 Some sit in the Khoshek 'Darkness' and in the Tsalmawweth 'Shadow Of Darkness', bounded in affliction and iron;
11 Because they Mawraw 'Rebelled' against the words of El, and Nawats 'Rejected' the Aytsaw 'Counsel' of the Elyone 'Most High':
12 So he Kawnah 'Subdued' their hearts with Awmawl 'Suffering'; they Kawshal 'Stumbled', and there was none to Awzar 'Help' them.
13 Then they cried out to A Yahuwa (A Yahuwa not the Yahuwa) in their Tsar 'Trouble', and he Yawshah 'Saved' them out of their Metsooqaw 'Distresses'.
14 He brought them out of Khoshek 'Darkness' and the Tsalmawweth 'Shadow Of Death', and broke their Mosare 'Bands' in sunder.
15 That they would Yawdaw 'Praise' A Yahuwa (A Yahuwa not the Yahuwa) for his Khehsed 'Kindness', and for his

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wonderful works to the sons of Adamites!
16 For he has Shawbar 'Broken' the gates of brass, and cut off the bars of Barzel 'Iron'.
17 Eweel 'Fools', because of the ways of their Fehshah 'Wrongs', and because of their iniquities, they are Awnaw 'Afflicted'.
18 Their Nehfesh 'Spirit' Tawab 'Abhors' any kind of food; and they Nawgah 'Touch' the gates of Mawweth 'Death'.
19 Then they cry out to A Yahuwa (A Yahuwa not the Yahuwa) in their Tsar 'Trouble', and he Yawshah 'Saves' them out of their Metsooqaw 'Distresses'.
20 He sent his word, and Rawfaw 'Healed' them, and allowed them to slip away from their destructions.
21 That they would Yawdaw 'Praise' A Yahuwa (A Yahuwa not the Yahuwa) for his Khehsed 'Kindness', and for his wonderful works to the sons of Adamites!
22 And let them Zawbakh 'Sacrifice' the Zehbakh 'Sacrifices' of Todaw 'Thanksgiving', and count his works with ringing cry.
23 Those that Yawrad 'Descend Down' to the Yawm 'Sea' in Oneeyaw 'Ships', that does work in many Mahyim 'Waters';
24 These see the works of A Yahuwa (A Yahuwa not the Yahuwa), and his Fawlaw 'Wonders' in the deep.
25 For he says, and causes the Sahar 'Stormy' Rooakh 'Soul Of The Wind' to stand, which lifts up the Gal 'Waves' of it.
26 They Awlaw 'Ascend Up' to the Shawmahyim 'Skies', they Yawrad 'Descend Down' again to the Tehhome 'Depths' (of the sea): their Nehfesh 'Spirit' Moog 'Dissolves' because of Rah

'Disagreeable' acts.
27 They have a Khawgag 'Feast', and shake like Shikkore 'Drunken Ones', and Behlah 'Swallow' their Khokmaw 'Wisdom'.
28 Then they cry to A Yahuwa (not the Yahuwa) in their Tsar 'Trouble', and he brings them out of their distresses.
29 He raises the calm Sahar 'Storm', so that the waves are Khawshaw 'Silent'.
30 Then they give a glad declaration because they are quiet; so he leads them to their Mawkhoze 'Haven' of pleasure.
31 That they would Yawdaw 'Praise' A Yahuwa (A Yahuwa not the Yahuwa) for his Khehsed 'Kindness', and for his wonderful works to the sons of Adamites!
32 Let them also exalt him in the congregation of the Am 'Nation Of People', and praise him in the dwelling seat of the Zawqane 'Elders'.
33 He placed Nawhawr 'Rivers' into a wilderness', and Mahyim-Motsaw 'Watersprings' into Tsimmawone 'Thirsty Ground';
34 A fruitful part of the Planet Earth into Melaykhaw 'Barrenness', for those who are Rah 'Disagreeable' that dwell in there.
35 He placed the wilderness into a Agam 'Pond' Mahyim 'Water', and dry parts of the Planet Earth into watersprings.
36 And there he lets the Rawabe 'Hungry' dwell, so that they may Koon 'Establish' a city for habitation;
37 And Zawrah 'Sow' the Sawdeh 'Outer Fields', and plant vineyards, which may yield fruits of Tebooaw 'Produce'.
38 He also Bawrak 'Blesses'

them, so that they multiply exceedingly; and he does not let their Behaymaw 'Cattle' decrease.
39 Again, they have become small, and Shawkhakh 'Bow Down' through Otser 'Restraint', Rah 'Disagreeable' things, and Yawgohn 'Sorrow'.
40 He pours Booz 'Contempt' on Nawdeeb 'Noble Ones', and causes them to stray in Tohoo 'Emptiness', with no Dehrek 'Way'.
41 Yet he sets the poor Sawgab 'On High' from Onee 'Affliction', and places Mishfawkhaw 'Clans And Families' like a Tsone 'Flock'.
42 The Yawshawr 'Upright' will see it, and give a glad declaration: and all Ehwel 'Unrighteousness' will stop its mouth.
43 Who is Khawkawm 'Wise', and will keep these things, they will Bene 'Overstand' the Khehsed 'Kindness' of A Yahuwa (A Yahuwa not the Yahuwa).

Chapter One Hundred And Eight

Through Eloheem, We Will Do It With Vigorous Strength

108 A song or song of David "the beloved". O Eloheem, my heart is established; I will sing and Zawmar 'Give Praise' even with my Kawbode 'Glory'.
2 Awake, Nehbel 'Psaltery' and Kinnore 'Harp': for I myself will awake at Shakhar 'Dawn'.
3 I will praise you, O A Yahuwa, amongst the Am 'Nation Of People': and I will Zawmar 'Sing Praises' to you amongst the Lehome 'People'.
4 For your Khehsed

'Kindness' is Gawdole 'Great' above the Shawmahyim 'Skies': and your Ehmeth 'Truth' reaches to the Shakhaq 'Thin Dust Clouds'.

5 You are exalted, O Eloheem, above the Shawmahyim 'Skies': and your Kawbode 'Glory' above the whole Planet Earth.

6 That your Yedeed 'Beloved' may Khawlats 'Escape': Yawshah 'Save' with your Yawmeen 'Right Hand' (Eloheem has physical hands), and answer me.

7 Eloheem has Dawbar 'Spoken' in his Qodesh 'Holiness; I will Awlaz 'Triumph', I will Khawlaq 'Divide' Shechem (a city in Manasseh) and measure out the Aymeq 'Valley' of Succoth (east of the Jordan).

8 Gilead is mines, and Manasseh is mines; Ephraim is the Mawoze 'Stronghold' of my Roshe 'Head'; Judah is the one who has the right to make my laws;

9 Moab is my washpot; I will Shawlak 'Cast' my Nahal 'Sandals' over Edom: I will shout for triumph over Philistia.

10 Who will bring me into the Mibtsawr 'Fortified' city place? Who will Nawkhaw 'Lead' me into Edom "Idumea", (south and south east of Palestine)?

11 Will you not, O Eloheem, who has Zawnakh 'Cast Us Off'? And will you not, O Eloheem, go forth with our Tsawbaw 'Hosts'?

12 Give us Ezraw 'Help' from Tsar 'Trouble: for Shaww 'Falsehood' is the Teshooaw 'Deliverance' of Adamites.

13 Through Eloheem we will do it with vigorous strength; for he will Boos 'Tread Down' our troubled enemies.

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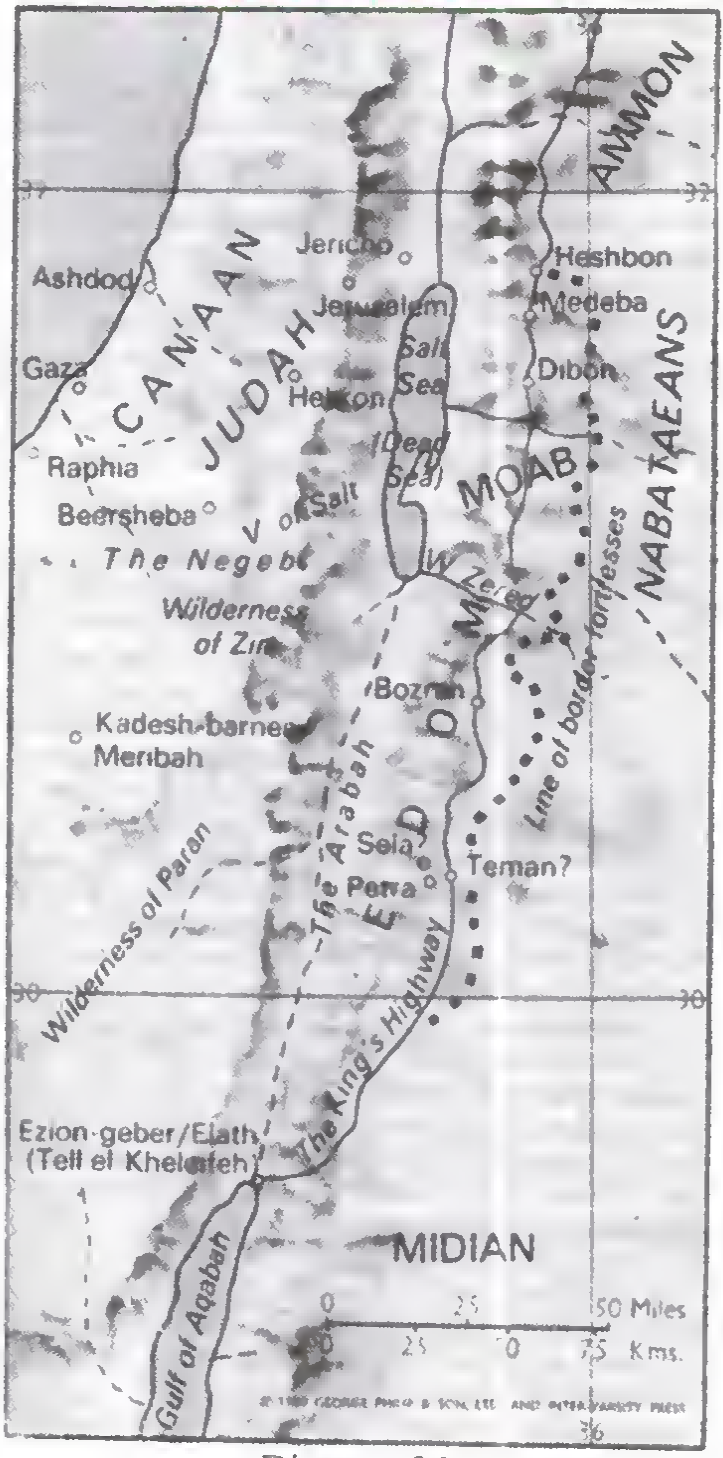

Diagram 36

The Map Of Edom

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Chapter One Hundred And Nine

A Prayer Against The Wicked

This Psalms Is Recited When People Set Out To Do You Wrong For No Reason.

109 To the conductor of the musician, a song of David "the beloved". Hold not your peace, O Elohe of my Tehillaw 'Praise';
2 For the mouth of the Rawshaw 'Wicked' and the mouth of the Meermaw 'Deceitful' are Fawthakh 'Opened' against me: they have spoken against me with a Shehqer 'Lying' Lawshone 'Tongue'.
3 They surrounded me also with words of Sinaw 'Hatred'; and Lawkham 'Fought' against me without a cause.
4 For my Ahabaw 'Love' they are my Sawtan 'Adversaries': but I give myself to Tefillaw 'Prayer'.
5 And they have place Rah 'Disagreeable' for Tobe 'Agreeable', and Sinaw 'Hatred' for Ahabaw 'Love'.
6 Appoint a Rawshaw 'Wicked' male over him: and let Satan the evil one Awmad 'Stand' at his right hand.
7 When he will be Shawfat 'Judged', let it come forth out Rawshaw 'Wicked': and let his Tefillaw 'Prayer' go wrong.
8 Let his Yome 'Day' be Mehat 'Few'; and let another take his Feqooddaw 'Charge'.
9 Let his Bane 'Sons' (children) be Yawthome 'Fatherless', and his Ishshaw 'Confidante Wife' a Almawnaw 'Widow'.
10 Let his children always be Nooah 'Fugitives', and constantly be asking (begging): let them seek

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their bread also out of their places laid to waste.

11 Let the lender be ensnared; and let the Zoor 'Strangers' spoil his labor.

12 Let there be none that Mawshak 'Draws' Khehsed 'Kindness' to him: nor let there be any to have Khawnan 'Mercy' on his Yawthome 'Fatherless' children.

13 Let his posterity be Kawrath 'Cut Off'; and in the generation following, let their name be Mawkhaw 'Wiped' out.

14 Let the Awwone 'Iniquity' of his fathers be Zawkar 'Remembered' with A Yahuwa (A Yahuwa not the Yahuwa); and let the Khattawaw 'Going Wrongs' of his mother not be Mawkhaw 'Wiped Out'.

15 Let them be before A Yahuwa (A Yahuwa not the Yahuwa) completely, that he may Kawrath 'Cut Off' the Zayker 'Remembrance' of them from the Planet Earth.

16 But he did not remember to do Khehsed 'Kindness', but follow after the poor and needy Eesh 'Male Living Being', that he might even let the Kawaw 'Disheartened' one die.

17 As he loved Qelawlaw 'Cursing', so let it come to him: as he did not delight in Berawkaw 'Blessings', so let it be far from him.

18 He clothed himself with Qelawlaw 'Cursing' as with his cloth garment, so let it come into him like water, like Shehmen 'Oil' in his Ehtsem 'Bones'.

19 Let it be to him as the garment which covers him, and for a Mawzeeakh 'Girdle' which he is girded completely.

20 Let this be the doings of my Sawtan 'Adversaries' from A Yahuwa (A Yahuwa not the Yahuwa), and of those that speaks Rah

'Disagreeable' against my Nehfesh 'Spirit'.
21 But do for me, O A Yahuwa (A Yahuwa not the Yahuwa) the Adonai, for your name's sake: because your Khehsed 'Kindness' is Tobe 'Agreeable', Nawtsal 'Deliver' me.
22 For I am poor and needy, and my heart has become Khawlal 'Defiled' within me.
23 I walk like the Tsale 'Shadow Of Protection' when it Nawtaw 'Stretches' itself out: I am Nawar 'Shook Off' as the Arbeh 'Locust'.
24 My Behrek 'Knees' have Kawshal 'Stumbled' through Tsome 'Fasting'; and my flesh and skin denies fatness.
25 I also became a Kherfaw 'Reproach' to them: when they see me, they shake their heads.
26 Awzar 'Help' me, O A Yahuwa (A Yahuwa not the Yahuwa) Elohe: O Yawshah 'Save' me according to your Khehsed 'Kindness':
27 That they may Yawdah 'Know' that this is your (physical) Yawd 'Hand'; that you, A Yahuwa (A Yahuwa not the Yahuwa), has done it.
28 Let them Qawlal 'Curse', but Bawrak 'Bless' you: when they arise, let them be ashamed; but let your Ehbed 'Slave' give a glad declaration.
29 Let my Sawtan 'Adversaries' be Lawbash 'Clothed' with Kelimmaw 'Disgrace', and let them cover themselves with their own shame, as with a Meheel 'Robe'.
30 I will Mehode 'Exceedingly' praise A Yahuwa (A Yahuwa not the Yahuwa) with my mouth; yes, I will praise him amongst the multitude.
31 For he will Awmad 'Stand' at the Yawmeen

'Right' hand of the poor, to Yawshah 'Save' him from those that Shawfat 'Judge' his Nehfesh 'Spirit'.

Chapter One Hundred And Ten

You Are A Kohane Priest After The Order Of Melchizedeq

110 A song of David "the beloved". A Yahuwa (A Yahuwa not the Yahuwa) uttered to my Adonai, Yawshab 'Sit' at my Yawmeen 'Right Hand' until I place your enemies at your footstool.

2 A Yahuwa (A Yahuwa not the Yahuwa) will send the Matteh 'Rod' of your Oze 'Strength' out of Zion: Rawdaw 'Rule' in the midst of your Oyabe 'Enemies'.

3 Your nation of people will be willing in the day of your Khahyil 'Vigorous Strength', in the Hawdawr 'Honor' of Qodesh 'Holiness' from the Rekhem 'Womb' of the Mishkawr 'Dawn': you have the Tal 'Dew' of your Yaldooth 'Youth'.

David Became A Kohane (כהן) Meaning 'Priest'; The Hiereus Amongst The Greeks And The Sacerdos Amongst The Romans. It Is Like Saying The Master Or Grand Master That Would Be The High Priest After The Order Of The Most High. In Primitive Times Of The World Every Father Was The Priest Of His Family And Offered Prayers And Sacrifice For His Household. In The Case Of David He Became After The Order Of Melchizedeq In Psalms 110:4, Which Is The Highest Order. Jesus Was Also In The Order Of Melchizedeq As Mentioned In Hebrew 6:20,

And Abraham As Well Was Inducted In Genesis 14:18. Melchizedeq Is The Mehlek (מלק) Meaning 'Ruler' Of Salem As Mentioned In Genesis 14:18, And Again In Hebrews 7:1. Note That The Word Ruler Mehlek (מלק) Is The Same As The Word Angel Mawlak (מלק). In Jesus' Time The Order Was Called The Essenes. In Moses's Time The Order Was Called The Magus. In Abraham's Time, The Order Was Called Nuwaubians. The Ancient And Mystic Order Of Melchizedeq Is Of This Same Order; The Order Of Angels.

4 A Yahuwa (A Yahuwa not the Yahuwa) has Shawbah 'Sworn', and will not Nawkham 'Repent'. You are a Kohane priest for Owlam "everlasting" after the Dibraw 'Order' of Melchizedeq.

5 The Adonai at your Yawmeen 'Right Hand' will Mawkhats 'Shatter' the Mehlek 'Rulers' in the day of his wrath.

6 He will Deen 'Judge' amongst the Goee 'Gentile Nations', he will Mawlay 'Fill' the places with the Gheweeyaw 'Corpses'; he will Mawkhats 'Shatter' the heads over many Ehrets 'Parts Of The Planet Earth'.

7 He will Shawthaw 'Drink' of the Nakhal 'Valley' in the way: so he will Room 'Raise' up the Roshe 'Head'.

Chapter One Hundred And Eleven

Fearing A Yahuwa Is The Beginning Of Wisdom

/// Praise you Yah. I will give Yawdah 'Praises' to A Yahuwa (A Yahuwa not the Yahuwa) with all of my

heart, in the Sode 'Secret Counsel' of the Yawshawr 'Upright', and in the Aydaw 'Congregation'.

2 The Mahaseh 'Works' of A Yahuwa (A Yahuwa not the Yahuwa) are Gawdole 'Great', Dawrash 'Sought' out of all of them that has Khayfets 'Pleasure' in it.

3 His work is Hode 'Splendor' and Hawdawr 'Honorable': and his righteousness as a Zodoqite Awmad 'Stands' for ever.

4 He has made his wonderful doings as a Zayker 'Remembrance': A Yahuwa (A Yahuwa not the Yahuwa) is Khannoon 'Gracious' and Rakhoom 'Merciful'.

5 He has Nawthan 'Given' food to those that Yawray 'Fear' him: he will Olawm 'Everlastingly' Zawkar 'Remember' his Bereeth 'Covenant'.

6 He has made the Koakh 'Strength' of his works known, so that he may give them the Nakhalaw 'Inheritance' of the Goee 'Gentile Nation'.

7 The works of his Yawd 'Hands' are Ehmeth 'Truth' and Mishfawt 'Judgment'; all of his Fiqqood 'Percepts' are of Awman 'Faith'.

8 They Sawmak 'Uphold' for ever and for Owlam 'Everlasting', and are done in Ehmeth 'Truth' and Yawshawr 'Uprightness'.

9 He sent Fedooth 'Redemption' to his Am 'Nation Of People': he has Tsawwaw 'Commanded' his Bereeth 'Covenant' for Owlam 'Everlasting': Qawdoshe 'Holy' and Yawray 'Fear' is his name.

10 The fear of A Yahuwa (A Yahuwa not the Yahuwa) is the Raysheeth 'Beginning' of Khokmaw 'Wisdom': they all do have an Tobe 'Agreeable' Sehkel 'Overstanding': His Tehhillaw 'Praise' Awmad

'Stands' for ever.

Chapter One Hundred And Twelve

His Seed Will Be As A Ghibbore On The Earth

112 Praise you Yah. Ehsher 'Happy' is the Eesh 'Male Living Being' that Yawray 'Fears' A Yahuwa (A Yahuwa not the Yahuwa), that Khawfates 'Delights' greatly in his Mitswaw 'Commandments'.

2 His Zehrah 'Seed' will be as a Ghibbore 'Mighty One' on the Ehrets 'Planet Earth'. The generation of the Yawshawr 'Upright' will be Bawrak 'Blessed'.

3 Wealth and riches will be in his Bahyith 'House'; and his righteousness stands for ever.

4 To those who are Yawshawr 'Upright', there arises Ore 'Light' in the Khoshek 'Darkness': he is Khanoon 'Gracious', and full of Rakhoom 'Mercy' and Tsaddeeq 'Righteous'.

5 An Tobe 'Agreeable' Eesh Male Living Being' shows Khawnan 'Grace', and lends out: he will Kool 'Nourish' his matters with Mishfawt 'Judgment'.

6 Surely he will not be Mote 'Shaken' for Olawm 'Everlasting': the righteous one as a Zodoqite will be in Owlam 'Everlasting' Zayker 'Remembrance'.

7 He will not be afraid of Rah 'Disagreeable' Sehmooaw 'Tidings': his heart is Koon 'Established', Bawtakh 'Trusting' in A Yahuwa (A Yahuwa not the Yahuwa).

8 His heart is Sawmak 'Upheld', he will not be Yawray 'Afraid', until he Rawaw 'See' his Tsar 'Troubles'.

9 He has Fawzar

'Scattered', he has given to the Ebyone 'Poor'; his righteousness as a Zodoqite Awmad 'Stands' for ever; his Qehren 'Horn' will be Room 'Exalted' with Kawbode 'Glory'.

10 The Rawshaw 'Wicked' will Rawaw 'See' it, and be Kawas 'Provoked To Anger'; he will gnash with his teeth, and Mawsas 'Melt' away: the desire of the Rawshaw 'Wicked' will Awbad 'Perish'.

Chapter One Hundred And Thirteen

Praise A Yahuwa

113 Hawlal 'Praise' you Yah. Hawlal 'Praise' you Ehbed 'Slaves' of A Yahuwa (A Yahuwa not the Yahuwa), Hawlal 'Praise' the name of A Yahuwa.

2 Bawrak 'Blessed' be the name of A Yahuwa (A Yahuwa not the Yahuwa) from this time forward and for Owlam 'Everlasting'.

3 From the Mizrakh 'Apparent Rising' of the Shehmesh 'Sun' to the Mawbo 'Apparent Going Down' of the same, A Yahuwa (A Yahuwa not the Yahuwa's) name is to be Hawlal 'Praised'.

4 A Yahuwa (A Yahuwa not the Yahuwa) is raised high above all of the Goee 'Gentile Nations', and his Kawbode 'Glory' above the Shawmahyim 'Skies'.

5 Who is like unto A Yahuwa (A Yahuwa not the Yahuwa) Elohinu, who Yawshab 'Dwells' Gawbah 'On High',

6 Who Shawfale 'Brings Himself Low' to see the things that are in the Shawmahyim 'Skies', and in the Ehrets 'Planet Earth'.

7 He raises up those who are Dal 'Low' (lacking, poor) out of the Awfawr 'Dust', and lifts up those who are Ebyone 'Needy' out of the Ashfohth 'Dunghill'.
8 That he may Yawshab 'Dwell' with Nawdeeb 'Noble Ones', even with the Nawdeeb 'Noble Ones' of his Am 'Nation Of People'.
9 He makes the Awqawr 'Barren' to Yawshab 'Dwell' in a house, and be a Sawmayakh 'Joyful' Ame 'Mother' of children. Hawlal 'Praise' you Yah.

Chapter One Hundred And Fourteen

The Presence Of The Elowah Of Jacob

114 When Israel went out of Mitsrayim 'Egypt', the house of Jacob from a Am 'Nation Of People' (the Egyptians) of Lawaz 'Strange Language';
2 Judah 'Praised' was his Qodesh 'Sanctuary' (Holy Place), and Israel his Memshawlaw 'Dominion'.
3 The sea saw it, and Noos 'Fled'; Jordan was surrounded and driven back.
4 The Har 'Mountains' skipped like Ahyil 'Rams', and the little Ghibaw 'Hills' like sons of sheeps.
5 What made you flee, O you Yawm 'Sea'? You Jordan that was surrounded and caused to be driven back?
6 You Har 'Mountains' that Nawqad 'Skipped' like Ahyil 'Rams'; and you little Ghibaw 'Hills', like sons of sheeps?
7 Khool 'Twist' yourself Ehrets 'Planet Earth', at the Fawneem 'Presence' of the Adown, at the Fawneem 'Presence' of the Elowah of Jacob (Israel).

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8 Which Hawfak 'Overturned' the Tsoor 'Rock' into a Agam 'Pond' of water, the flint into a Mahyawn 'Fountain' of Mahyim 'Water'.

Chapter One Hundred And Fifteen

We Will Bless A Yahuwa For Owlam 'Everlasting'. Praise Yah.

115 Not to us, O A Yahuwa (A Yahuwa not the Yahuwa), not to us, but to your name must Kawbode 'Glory' be given, for your Khehsed 'Kindness' and for your Ehmeth 'Truth'.

2 Why should the Goee 'Gentile Nation' say to us, "Where is Eloheehum"?

3 But Elohinu is in the Shawmahyim 'Skies': he has done whatever he has Khawfates 'Delighted'.

4 Their Awtsawb 'Fashioned Idols' are silver and gold, the Mahaseh 'Work' of Adamites Yawd 'Hands'.

5 They have mouths, but they don't speak: they have eyes, but they don't see:

6 They have ears, but they don't hear, they have noses, but they don't smell the Rooakh 'Soul Of The Wind'.

7 They have hands, but they don't Moosh 'Feel', they have feet, but they don't walk: nor do they speak through their throats.

8 They that does them are like them; as all of them that Bawtakh 'Trusts' by them.

9 O Israel, Bawtakh 'Trust' in A Yahuwa (A Yahuwa not the Yahuwa), he is their help and their Mogan 'Shield'.

10 O house of Aaron, Bawtakh 'Trust' in A Yahuwa (A Yahuwa not the

Yahuwa), he is their help and their Mogan 'Shield'.
11 You that Yawray 'Fear' A Yahuwa (A Yahuwa not the Yahuwa), Bawtakh 'Trust' in A Yahuwa, he is your help and your Mogan 'Shield'.
12 A Yahuwa (A Yahuwa not the Yahuwa) will Zawkar 'Remember' us; he will Bawrak 'Bless' us; he will Bawrak 'Bless' the house of Israel, he will bless the house of Aaron.
13 He will bless them that fear A Yahuwa (A Yahuwa not the Yahuwa), both small and great.
14 A Yahuwa (A Yahuwa not the Yahuwa) will increase you more and more, you and your sons.
15 You are Bawrak 'Blessed' of A Yahuwa (A Yahuwa not the Yahuwa) which made the Shawmahyim 'Skies' and Ehrets 'Planet Earth'.
16 The skies, the skies belongs to A Yahuwa (A Yahuwa not the Yahuwa): but he has given the Ehrets 'Planet Earth' to the Bane 'Sons' (children) of Adamites.
17 The dead does not praise Yah, nor any that Yawrad 'Descends Down' into silence.
18 But we will bless you Yah from this time forward and for Owlam 'Everlasting'. Praise you Yah.

Chapter One Hundred And Sixteen

I Will Call On The Name Of A Yahuwa, And Pay My Peaceful Vows

116 I Awhab 'Love' A Yahuwa (A Yahuwa not the Yahuwa), for he has heard my voice and my Takhanoon 'Supplications'.

2 Because he has Nawtaw 'Stretched Out' his ear to me, therefore I will call on him all of my days.
3 The Khehbel 'Ropes' of death compassed me, and the distress of the Sheol "underworld" found itself upon me: I found Tsawraw 'Trouble' and Yawgohn 'Sorrow'.
4 Then I called on the name of A Yahuwa (A Yahuwa not the Yahuwa); O A Yahuwa, I beseech you, let my Nehfesh 'Spirit' slip away.
5 Khannoon 'Gracious' is A Yahuwa (A Yahuwa not the Yahuwa), and righteous; yes, Elohinu is Rawkham 'Merciful'.
6 A Yahuwa (A Yahuwa not the Yahuwa) has kept the Fethee 'Simple': I was brought to a low state, and he Yawshah 'Saved' me.
7 Return to your Mawnoakh 'Resting Place', O my Nehfesh 'Spirit'; for A Yahuwa (A Yahuwa not the Yahuwa) has Gawmal 'Repayed' you.
8 For you have set my Nehfesh 'Spirit' free from Mawweth 'Death', my eyes from Dimaw 'Tears' and my Rehgel 'Feet' from Dehkhee 'Thrusting Itself Down'.
9 I walk in front of A Yahuwa (A Yahuwa not the Yahuwa) in the part of the Planet Earth of the Khahee 'Living'.
10 I had Awman 'Faith', so I spoke: I was very Awnaw 'Humble'.
11 I said in my haste, "All Adamites are Kawzawb 'Liars'.
12 What will I return to A Yahuwa (A Yahuwa not the Yahuwa) for his Tagmool 'Benefits' towards me?
13 I will Nawsaw 'Lift Up' the Koce 'Cup' of Yeshooaw 'Salvation', and call on the name of A Yahuwa (A Yahuwa not the Yahuwa).
14 I will pay my Shawlam

'Peaceful' Nehder 'Vows' to A Yahuwa (A Yahuwa not the Yahuwa) in front of all of his Am 'Nation Of People'.
15 The Mawweth 'Death' of his Khawseed 'Chosen' ones are Yawqawr 'Precious' in the sight of A Yahuwa (A Yahuwa not the Yahuwa).

I Am Your Slave And The Son Of Your Female Slave

16 O A Yahuwa (A Yahuwa not the Yahuwa), I beseech you, I am your Ehbed 'Slave'; I am your Ehbed 'Slave', and the son of your Awmaw 'Female Slave': you have opened my Mosare 'Bands'.
17 I will Zawbakh 'Slaughter' to you the Zehbakh 'Sacrifice' of Todaw 'Thanksgiving', and will call on the name of A Yahuwa (A Yahuwa not the Yahuwa).
18 I will pay my Shawlam 'Peaceful' Nehder 'Vows' to A Yahuwa (A Yahuwa not the Yahuwa) in front of all of his Am 'Nation Of People'.
19 In the Khawtsare 'Courts' of A Yahuwa (A Yahuwa not the Yahuwa) Bahyith 'House', in the middle of you, O Jerusalem. Praise you Yah.

Chapter One Hundred And Seventeen

A Yahuwa's Truth Stands For Owlam 'Everlasting'

117 O Hawlal 'Praise' A Yahuwa (A Yahuwa not the Yahuwa), all you Goee 'Gentile Nations': Shawbakh 'Soothe' him, all of you Oommaw 'Nations'.
2 For his Khehsed 'Kindness Gawbar 'Prevails'

towards us: and the Ehmeth 'Truth' of A Yahuwa (A Yahuwa not the Yahuwa) stands for Owlam 'Everlasting'. Hawlal 'Praise' you Yah.

Chapter One Hundred And Eighteen

Give Praises To A Yahuwa

118 O give praises to A Yahuwa (A Yahuwa not the Yahuwa); for he is Tobe 'Agreeable': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
2 Let Israel now say, that his Khehsed 'Kindness' is for Owlam 'Everlasting'.
3 Let the house of Aaron now say, that his Khehsed 'Kindness' is for Owlam 'Everlasting'.
4 Let them now that fears A Yahuwa (A Yahuwa not the Yahuwa), say, "that his Khehsed 'Kindness' is for Owlam 'Everlasting'".

Yah, You Answered Me In A Merkabah "Moveable Throne"

The Merkabah (מרכבה) Meaning 'Moveable Throne, Wide, Expanse, Light Vehicles' Is Another Name For Nibiru, Which Means Planet That Crosses The Sky. In Psalm 118:5 It Is Stated As: "He Set Me In A Large Place (Merkabah). When You Look Into The Word You See 'Mer' Which Is The Kemet Way Of Saying Pyramid, And Kaaba (كعبة), The Ashuric/Syriac (Arabic) Word For Cube. So There Is An Attempt To Describe A Cubed Shape Object That Is A Tetrahedron As A Pyramid Moving Across The Skies. Today It's Being Cited In

The Vacinity Of Hale-Bopp. Mer-Kabah Also Can Be Found In The Ashuric/Syriac (Arabic) Word Nabara (نبر) Which Means "Raised, Elevated", And Is A Derivative Of The Aramic (Hebrew) Word Nabresh (נבארש) Which Means "To Give Light, To Shine." This Leads Back To The Ancient Cuneiform Language Meaning "Crossing Place, Or Planet Of The Crossing". Today, Nibiru Would Be Explained As A Shuttle That Is Self-Sustaining And Life Supporting. Nibiru Is A Craft That Is The Motherplane Three Times The Size Of The Planet Earth. Making It Too Large To Get Into The Earth's Atmosphere. In Biblical Terminology, It Is Referred To As The Kingdom Of The Most High, The New Jerusalem (El's Holy Injiyl [Revelation] 21:2). Scientist Charting Its Orbit Call It Rylo 7. Nibiru Is A Mothership That Houses Other Smaller Passenger Crafts Called Shams Some Call Them Shen, Which Represents The Orbit Often Made Of Lapis-Lazulli And Carnelian. Shams Means "Up There". On June 26, 2003, Nibiru Will Be Entering Near The Asteroid Belt On Its Normal Route Of 25,920 Years Which The Elders Call Aam.

5 I David "the beloved" called upon Yah in my distress: and Yah answered me, and set me in a Merkabah "moveable throne".

6 A Yahuwa (A Yahuwa not the Yahuwa) is on my side; I will not fear: what can a Adamite do to me?

7 A Yahuwa (A Yahuwa not the Yahuwa) is on my side to Awzar 'Help' me; so I will see my triumph on

those that Sawnay 'Hate' me.

8 It is Tobe 'Agreeable' to Khawsaw 'Trust' in A Yahuwa (A Yahuwa not the Yahuwa), than to put confidence in Adamites.

9 It is Tobe 'Agreeable' to Khawsaw 'Trust' in A Yahuwa (A Yahuwa not the Yahuwa), than to put confidence in Nawdeeb 'Noble Ones'.

10 All the Goee 'Gentile Nations' surround me: but in the name of A Yahuwa (A Yahuwa not the Yahuwa), I will cut them down (destroy them).

11 They surround me; yes, they surround me: but in the name of A Yahuwa (A Yahuwa not the Yahuwa), I will cut them down (destroy them).

12 They surrounded me like Deboraw 'Bees'; they are quenched as the fire of thorns: for in the name of A Yahuwa (A Yahuwa not the Yahuwa) I will cut them down.

13 You have thrust out at me that I may Nawfal 'Fall': but A Yahuwa (A Yahuwa not the Yahuwa) Awzar 'Helped' me.

In Psalms 118:14, It States: "The Lord (Yah) Is My Strength And Song, And Is Become My Salvation (Yeshooaw)". This Quote Is Saying That Yah Is David's Savior, Because It Uses The Word Yeshooaw (ישוע) Meaning "Salvation" Which Comes From The Word Yawshah (ישע) Meaning "Save, Be Saved, Deliver". This Same Word Is Used For Samson The Nazarite Of The Danites Being A Savior To The Israelites In Judges 13:5 Where It States: "...And He Shall Begin To Deliver (Yawshah) Israel Out Of The Hand Of The Philistines". And Again

You Find It In Exodus 2:17 Where Moses Saves Jethro's Seven Daughters From The Shepherd, And It States: "...And Moses Stood Up And Helped (Yawshah) Them, And Watered Their Flock." *Then If You Turn To Exodus 14:30 You Will See That* "The Lord (Yahuwa) Saved (Yawshah) Israel That Day Out Of The Hand Of The Egyptians;..."; *So A Yahuwa Was The Savior In This Case To The Israelites; Again Making The Point Clear That The Word "Savior" Is Merely A Title For Whoever Comes To Save A Group Of People. Now If You Turn To Joshua 22:22 Where It States:* "...Or If In Transgression Against The Lord, Save (Yawshah) Us Not This Day," *You See, A Yahuwa Chose Not To Be Their Savior (Yawshah) That Day. If You Looked At The Aramic (Hebrew) Word Used In Joshua 22:22 For Save, You Will Find The Word Yawshah (ישע), Which Is The Root Word For The Name Yashu'a (ישוע) Meaning "Savior, Deliverer." This Is The Same Name Used For Jesus, Yashu'a (ישוע); So The Real Name For Jesus Would Be Yashu'a (ישוע); And In Greek You Will Find The Word Sotare (σωτηρα) Meaning "Saviour, Deliverer, Preserver" As Mentioned In Acts 13:23 Where It States:* "Of This Man's Seed (Spermah) Has God (Thehos) According To His Promise (Epangeleeah) Raised (Egiro) Unto Israel A Saviour (Sotare), Jesus (Iesous):", *So Again You See That The Aramic (Hebrew) Word Yeshooaw (ישוע), And The*

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Greek Word Sotare (σωτηρα) Has The Same Meaning "To Save, Or Deliver", Simply A Title. Now, And If You Look At The Word Sotare And The Word Satyr, A Goat Like Creature In Greek Mythology, Half Man, And Half Goat, And According To Greek Astrology The Symbol For Capricorn Or December, The Month In Which The Christian Jesus Was Born Is A Goat And Fish. And These Same Christians Use A Fish As Their Symbol Of Christianity Which Identifies With The Philistine And Later Phoenician Deity Dagon Represented As Half Man And Half Fish.

14 Yah is my Oze 'Strength' and my song of praise, and has become my Yeshooaw 'Salvation'.

The Right Hand Of A Yahuwa Does Things With Vigorous Strength

15 The voice of ringing cries and Yeshooaw 'Salvation' is in the Ohel 'Tabernacles' of the righteous ones: the Yawmeen 'Right Hand' of A Yahuwa (A Yahuwa not the Yahuwa) does things with vigorous strength.

16 The Yawmeen 'Right Hand' of A Yahuwa (A Yahuwa not the Yahuwa) is Rawmam 'Exalted': the right hand of A Yahuwa does things with vigorous strength.

17 I will not Mooth 'Die', but Khawyaw 'Live', and count the works of Yah.

18 Yah has educated me sore: but he has not given me unto Mawweth 'Death'.

19 Fawthakh 'Open' to me the gates of righteousness: I

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will come into them, and I will praise Yah:

20 This Shahar 'Gate' (vortex) of A Yahuwa (A Yahuwa not the Yahuwa), into which the righteous as a Zodoqite will enter.

21 I will praise you, for you answered me, and has become my Yeshooaw 'Salvation'.

The Head Stone Of The Corner

The Corner Stone Or Cap Stone As Mentioned In Psalms 118:22 Where It States: "The Stone (Ehben) Which The Builders (Bawnaw) Refused Is Become The Head (Roshe) Stone Of The Corner (Finnaw)", Is The Seventh Stone On Top Of The Arch Way, Which Consists Of Six Stones On One Side And Six Stones On The Other Side. The Stone On The Top Of The Pyramid Is The Keystone, The Head Stone Or The Corner Stone. This Stone Is Placed In The Center Of An Arch Which Preserves The Others In Their Place, And Secures Firmness And Stability To The Arch. This Keystone Plays An Important Part In The Legend Of The Royal Arch Degree. When A Freemason Becomes A Master Or Master Mason He Reaches The Royal Arch Degree, Of The York Rites, He Passes Through The Royal Arch, Which Is Where He Is Introduced To The Three Gods Ja-Bal-On Or Om. Freemasons Who Have Reached The 32nd Degree Or Knights Templar And Have Been So, For Five Or More Years, May Join The Royal Arch Mason. Now,

The Arch Stone, Or Capstone Is The Stone That Holds Up The Arch Way. In The Tombstones Of Thebes (Egypt), The Arches Have Regular Keystones In The Doorways, Which Was Traced Back To The Year 1540 B.C., Or 460 Years Before The Building Of The Temple Of Solomon, And The Cyclopean Gallery Of Tiryns Shows Lancet-Shaped Arches Almost As Old As The Time Of Abraham; And You Will Find This Pyramid Shaped Structure On 90% Of The Buildings In America Today. In The Book Of **Ephesians 2:20** *Of Your Bible, Where It Says:* "And Are Built Upon The Foundation Of The Apostle And Prophets, Jesus Christ Himself Being The Chief Corner Stone;"; *You Will See That Jesus Was Also Referred To As Chief Corner Stone. Yet, This Is Not True. In This Quote* **Ephesians 2:20**, *The Greek Word Being Used Here For Corner Stone Is* ***Akrogoniaios*** *(Ακρογωνιαιος) And Means* ***"Place At The Extreme Corner, The Corner Foundation Stone, Chief"****. It Is Said By Some To Mean* ***"Sided Stone On A Pyramid"*** *In The Greek, However This Is Another Place Where People Are Being Deceived. The Corner Stone Is Also Mentioned In Matthew 21:42; Luke 12:40; Luke 20:17 And Acts 4:11. As Mentioned Before, It Is Called The Seventh Stone Which Is Also Called The Capital, Or The Eye That Is On The Tip Of The Pyramid, Which Is Not Even A Stone, Supposedly Equaling The 13th Stone; The Eye Of Nimrod In Certain Studies Being The Master Builder Of The Tower In Babel (Genesis 11:9). The 13 Equals The Letter "B" And The "B" Equals The Beehive. The "B" Or Beth (בְּ) In Aramic Hebrew Beth (בְּ) Is The First Letter Of The Bible Beginning With The Word Barasheeth, (בְּרֵאשִׁית). It Also Is The First*

Letter Of The Sentence That Opens All Quran's, Bah (ب) In Ashuric/Syriac (Arabic) For The Tasmiyah, Bismi (بسم). And What Most Muslims Or Moslems Don't Know Is That The Word Baphomet Is From French, And Derives From Mahomet, Another Way Of Spelling Muhammad Or Mohammed As An Idol Or Spiritual Symbol Which The Medieval Knights Of Templar Worshipped In Their Sacred Ceremonies. Baptism From Baptisia From The Greek Baptein, To Die, Is From The Same Root; As Well As The First Letter Of The New Testament Book Of Matthew Which Starts With Beta (B) In Greek Or Biblos (Βιβλος) In Greek Meaning "Book". And The Beehive Is The Home Of The Bee And That Word Is Bahyith (בית) In Aramic Hebrew And Bayt (بيت) In Ashuric/Syriac (Arabic). As You See Again The Original Words Begin With The Letter "B". The Beehive Is The Arch, Or Arch Stone. The Arch Stone Is The Stone That Holds Up The Arch Way. When You Get Up To The 33 Degree, You Are Able To Pick A Path. You Can Either Take The York Rites Or The Scottish Rites. If You Take The Scottish Rites You Cross Back Over To The East. If You Go Over To The York Rites, You Go To Knights Of Malta, Knights Of Columbus, Knights Of Ku Klux Klan That's The Path You Go Up. In The Islaamic Religion The Muslims Have What's Referred To As The Hajrat Ul Aswad (حجرة السود) Or The Black Stone Which Sits In The Ruknul Aswad (السود ركن), The East Corner Of A Cube Shaped Building 40X40, Which They Refer To As The Kaaba (كعبة), And They Make A Hajj Or Pilgrimage To This Site To Encircle It Seven Times In An Ancient Egyptian Ritual

Established By The Pharaoh Amenophis Who Erected A Large Cube Shaped Granite Stone In Karnak To The Great Egyptian Deity Amun, Who Became Amun-Ra, The Sun Deity. And The Priest Of Amun Would Shave All The Hair Off Their Bodies, Bald Their Heads, Wear A One Piece Seamless White Robe And Encircle That Cube Structure Seven Times Each Day. It Is No Coincidence That The Arabic Word For Pyramid Is Ahrum (احرم), And The White Seamless Robe Worn By The Pilgrims In Mecca Is Called Ihram (احرم), Both From The Same Root Harum (حرم) Or Sacred Place, Which Is Also The Same Word They Use Haaram (حارم) For Unlawful. The Kaaba Of The Islaamic World Was Built Originally To The Deity El Uzza (El's Holy Quraan 23:19), Who Is The Egyptian Equivalent Of Isis Or (Aset). Their Corner Stone They Claim Is A Meteorite That Fell To Earth White As Snow And By The Kisses Of Evil Men Their Sins Entered It And It Became Blackened. This Is One Of The Ridiculous Beliefs Concerning This Master Builder's Artifacts. They Are Uncertain As To Whether It Existed Before Adam, And That Abraham Built On Its Foundation Or Exactly Who, Yet Millions Of Believing Muslims Each Year Go There To Worship A Door And Pray To This Cube Shaped Building Sitting In The Center Of The City Now Called Mecca In Saudi Arabia.

22 The Ehben 'Stone' which the Bawnaw 'Builders' Mawas 'Contemned' has become the Roshe 'Head' (stone) of the Finnaw 'Corner'.

23 This is A Yahuwa's (A Yahuwa not the Yahuwa's) doing; it is Fawlaw

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Diagram 37
The Comet Hale-Bopp Cited Next To Nibiru

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Diagram 38
Nibiru- A Planet Moving Across The Sky

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Figure 81
Satyr, Half Man, Half Goat

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Diagram 39
The Fish, The Symbol Of Christianity

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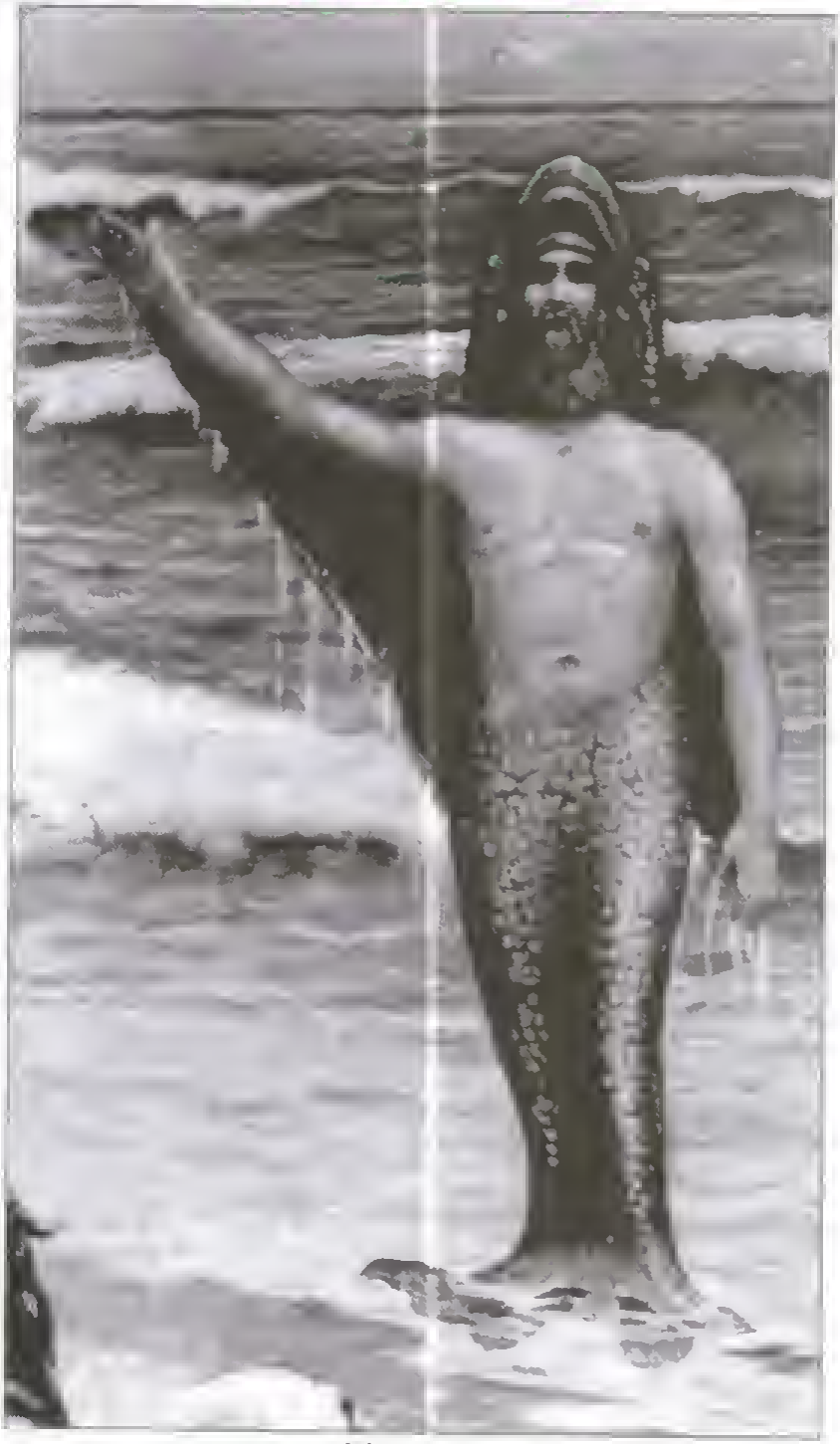

Figure 82
The Phoenician Deity Dagon, Being Half Man, And Half Fish

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Diagram 40
The Keystone On Top Of The Pyramid, Which Is The Same As The Stone In The Center Of The Arch Way

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Diagram 41
The Arch Stone On Different Building Structures

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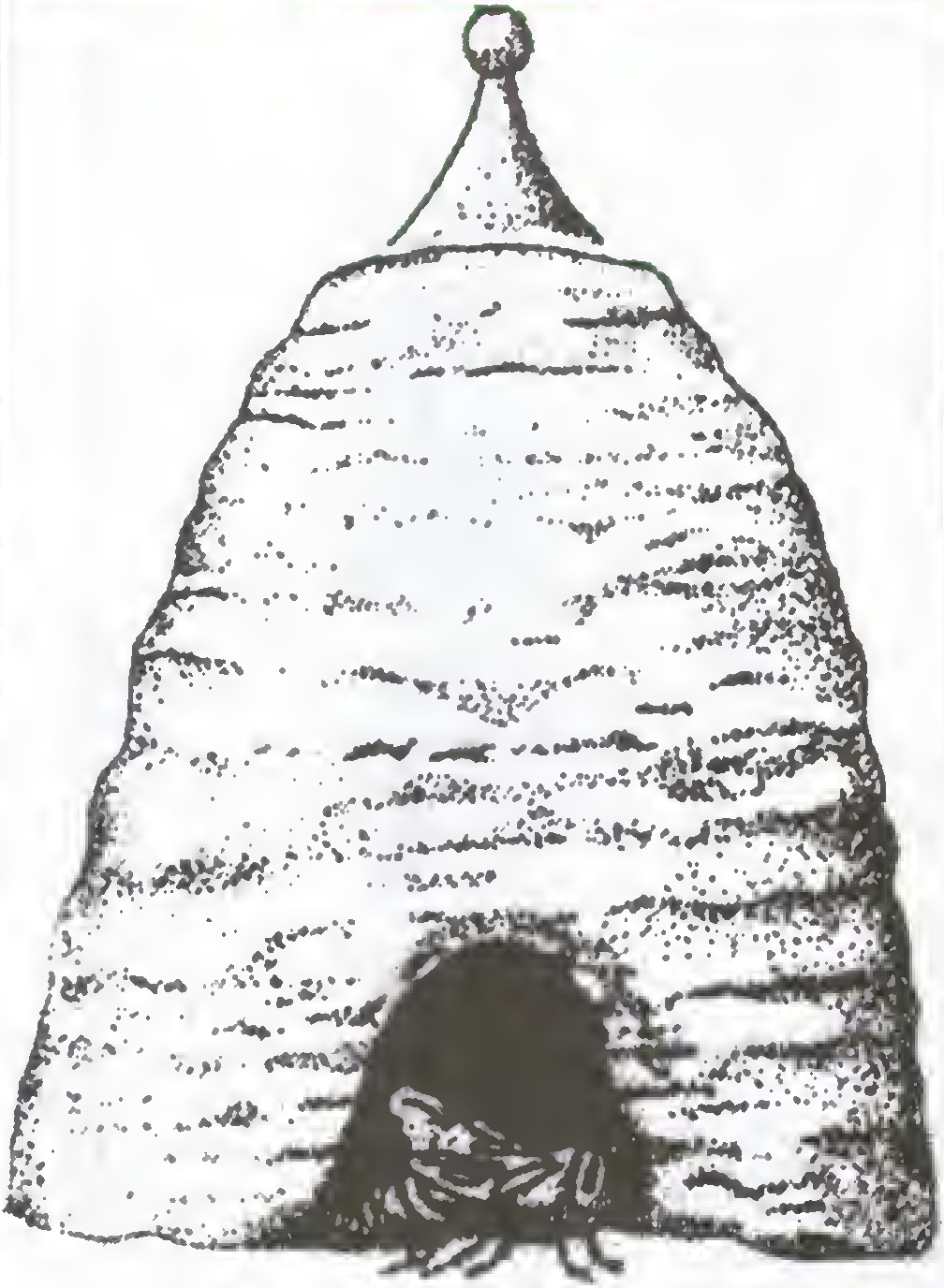

Diagram 42
The Beehive, Symbolic Of The Arch Stone That Holds Up The Arch Way

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Figure 83
Baphomet, Also Mahomet, Who The Knights Of Templar Worship

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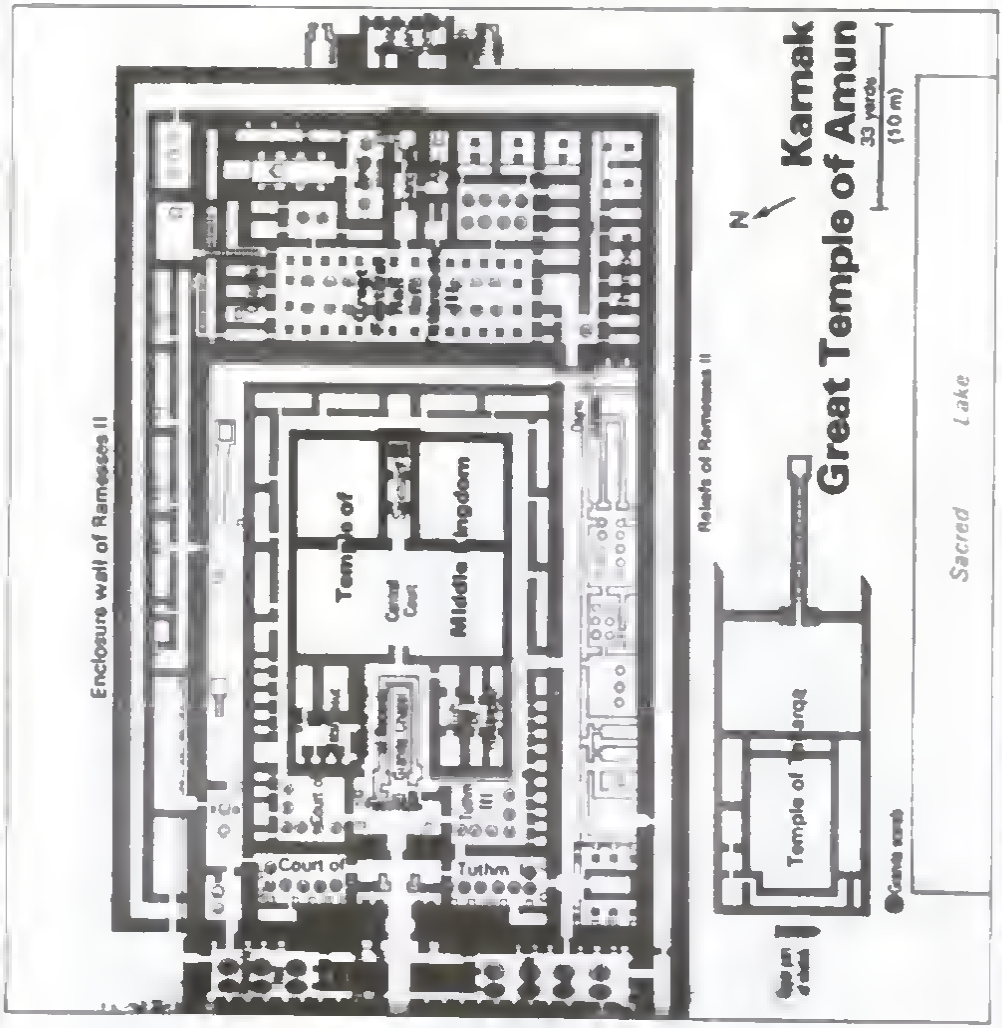

Diagram 43
The Location Of The Cube Shaped Granite Stone In Karnak At The Temple Of Amun-Ra

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Figure 84
The White Seamless Robe Of The Egyptians

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Figure 85
The White Seamless Robe Of The Muslims

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Figure 86
Nimrod

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Figure 87
Amenophis

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'Wonders' in our Ahyin 'Eyes'.
24 This is the day which A Yahuwa (A Yahuwa not the Yahuwa) has done; we will Gheel 'Exult' and give a glad declaration in it.
25 Yawshah 'Save' now, I beseech you, O A Yahuwa (A Yahuwa not the Yahuwa): O A Yahuwa, I beseech you, send Tsawlakh 'Prosperity' now.
26 Bawrak 'Blessed' is he that comes in the name of A Yahuwa (A Yahuwa not the Yahuwa): we have Bawrak 'Blessed' you out of the Bahyith 'House' of A Yahuwa.
27 El is A Yahuwa (A Yahuwa not the Yahuwa), who has showed us Ore 'Light': Awsar 'Bind' the Khag 'Feast' with cords, to the horns of the Mizbayakh 'Altar'.
28 You are my El, and I will praise you: you are Elohe, I will raise you up.
29 O give praises to A Yahuwa (A Yahuwa not the Yahuwa); for he is Tobe 'Agreeable': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.

Chapter One Hundred And Nineteen

This Is Where The Mohammedans Got Their Initial Concept Of Putting The Letters In Front Of Some Of Their Chapters In Their Quran Such As In El's Holy Qur'aan Chapters 60-64. It Was Originally Written In The Ma'il Script Which Was The Original Script Of The Quran, Until It Was Changed To The Arabic Script. This Concept Came From The Bible Such As Psalms Chapter 119, Which Was Written Many Many

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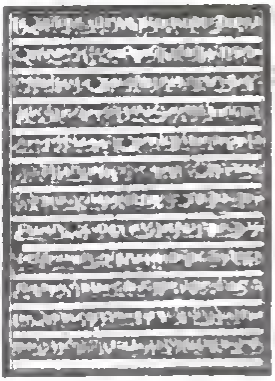
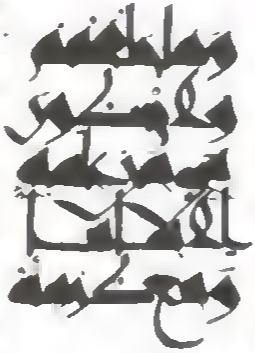
Naskhi Script

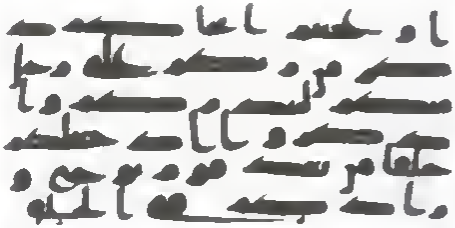


Bold Western Kufic Script

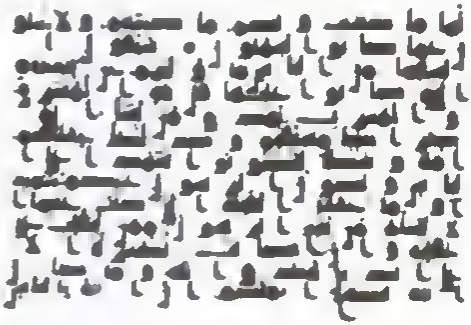


Eastern Kufic Script

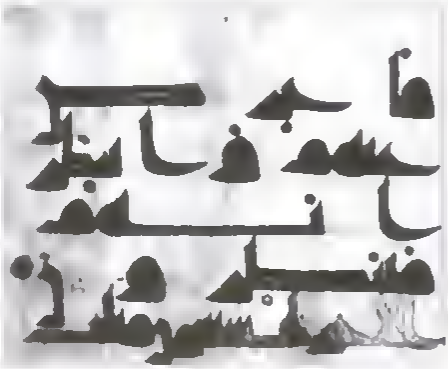
Tashkent Script



Mashq Script



Kufic Script



Ma'il (Slanting) Script

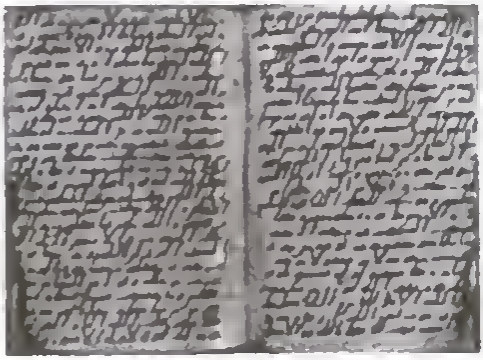


Diagram 44
The Ma'il Script, The Original Script Of The Qur'aan, And The Different Scripts Of The Quran Today

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Years Before The Quran. A Scripture Which The Men Of Muhammad's Times Still Possessed And Studied.

א ALEF

119 Happy are those who are Tawmeem 'Complete' in their ways, who walks in the Torah laws of A Yahuwa (A Yahuwa not the Yahuwa).

2 Happy are they that Nawtsar 'Keep' his Ayd 'Testimonies', and that seeks him with all their Labe 'Heart'.

3 They also do no Awwel 'Unrighteous' things: and they walk in his ways.

4 You have Tsawwaw 'Commanded' us to keep your Fikkood 'Percepts' diligently.

5 Oh that my ways were Koon 'Established' to keep your Khoqe 'Statutes'!

6 Then I will not be Boosh 'Ashamed' when I show regards towards all of your Mitswaw 'Commandments'.

7 I will praise you with Yosher 'Uprightness' of heart, when I will have Lawmad 'Learned' your righteous judgments.

8 I will keep your Khoqe 'Statutes': O do not forsake me exceedingly.

ב BETH

9 Wherewithal will a Nahar 'Young Man' cleanse his way? By guarding according to your words.

10 With all my heart have I sought you: O don't let me Shawgaw 'Wander' from your Mitswaw 'Commandments'.

11 I have Tsawfan 'Hid' your utterance in my Labe 'Heart', that I might not Khawtaw 'Go Wrong' against you.

12 Bawrak 'Blessed' are you, O A Yahuwa (A Yahuwa not the Yahuwa): Lawmad 'Teach' me your Khoqe 'Statutes'.
13 With my lips have I counted all the Mishfawt 'Judgments' of your Feh 'Mouth'.
14 I have displayed joy in the way of your Aydooth 'Testimonies', as in all Hone 'Riches'.
15 I will meditate in your Fikkood 'Percepts', and show regards to your paths.
16 I will smear myself in your Khooqqaw 'Ordinances': I will not forget your word.

ג GEMEL

17 Repay upon your Ehbed 'Slave', that I may Khawyaw 'Live' and keep your Dawbaw 'Word'.
18 Gawlaw 'Uncover' you my Ahyin 'Eyes', so that I may show regards to the wonderful things out of your Torah laws.
19 I am a Gare 'Stranger' in the Planet Earth: do not Sawthar 'Conceal' your Mitswaw 'Commandments' from me.
20 My Nehfesh 'Spirit' breaks for the longing that it has unto your Mishfawt 'Judgments' at all Ayth 'Times'.
21 You have Gawar 'Scolded' the Awrar 'Cursed' presumptuous one, which strayed from your Mitswaw 'Commandments'.
22 Gawlal 'Roll' away reproach and Booz 'Contempt' from me, for I have kept your Aydaw 'Testimonies'.
23 Sar 'Princes' also did Yawshab 'Sit' and speak against me: but your Ehbed 'Slave' did Seeakh 'Meditate' in your Khoqe 'Customs'.
24 Your Aydaw 'Testimonies' are also my

enjoyments, and my Enosite counselors.

ד DALETH

25 My Nehfesh 'Spirit' Dawbaq 'Cleaves' to the Awfawr 'Dust': bring me back to life according to your words.

26 I have counted my Dehrek 'Ways', and you Awnaw 'Answered' me: Lawmad 'Teach' me your Khoqe 'Customs'.

27 Make me to Bene 'Overstand' your percepts: so that I may talk of your wonderful works.

28 My heart Dawlaf 'Drops' out of Toogaw 'Heaviness': allow me to stand up according to your words.

29 Depart from me the ways of Sheqer 'Falsehood': and allow me to Khawnan 'Mercifully' learn your Torah laws.

30 I have Bawkhar 'Chosen' the ways of Emoonaw 'Faith': I have set your Mishfawt 'Judgments' before me.

31 I have Dawbaq 'Cleaved' unto your Aydooth 'Testimonies': O Yahuwa (A Yahuwa not the Yahuwa), don't put me to Boosh 'Shame'.

32 I will run the ways of your Mitswaw 'Commandments' when you enlarge my heart.

ה HEY

33 O A Yahuwa (A Yahuwa not the Yahuwa), teach me the ways of your Khoqe 'Customs'; and I will keep it to the Ayqeb 'End'.

34 Give me Bene 'Overstanding', and I will keep your Torah Laws, Oh I will observe it with all my Labe 'Heart'.

35 Allow me to bend in the pathways of your Mitswaw 'Commandments'; for I do

Khawfates 'Delight' in there.
36 Stretch out my heart unto your Aydooth 'Testimonies', and to Behtsah 'Profit'.
37 Make my eyes pass away from seeing Shaww 'Falsehood' and liven me in your ways.
38 Raise up your utterance unto your Ehbed 'Slave', who is devoted to your Yiraw 'Fear'.
39 Pass over my reproach which I am Yawgore 'Afraid' of: for your Mishfawt 'Judgments' are Tobe 'Agreeable'.
40 I have longed after your Fiqqood 'Percepts': make me in your righteousness.

ו WAW

41 Let your Khehsed 'Kindness' also come to me, O A Yahuwa (A Yahuwa not the Yahuwa), even your deliverance according to your utterance.
42 So I will have words to Awnaw 'Answer' him that Kherfaw 'Reproaches' me: for I Bawtakh 'Trust' in your Dawbaw 'Words'.
43 And don't deliver the words of Ehmeth 'Truth' exceedingly out of my mouth; for I have Yawchal 'Hoped' in your Mishfawt 'Judgments'.
44 So I will keep your Torah laws Tawmeed 'Continually' for Owlam 'Everlasting' and ever.
45 I will walk with freedom: for I seek your Fiqqood 'Percepts'.
46 I will speak of your Aydaw 'Testimonies' before rulers also, and will not be ashamed.
47 I will stroke myself in your Mitswaw 'Commandments', which I have Awhab 'Loved'.
48 The palms of my hands will I also lift up to your Mitswaw 'Commandments',

which I have Awhab 'Loved'; I will also Seeakh 'Meditate' in your Khoqe 'Customs'.

ז ZAIN

49 Remember the words to your Ehbed 'Slave' upon which you caused me to Yawchal 'Hope' upon.
50 This is my Nekhawmaw 'Comfort' in my Onee 'Affliction': for your words has livened me up.
51 Those who are Zade 'Presumptuous' have greatly Loots 'Mocked' me: but I have not declined myself from your Torah laws.
52 I Zawkar 'Remembered' your Mishfawt 'Judgments' of Owlam 'Everlasting', O A Yahuwa (A Yahuwa not the Yahuwa); and have Nawkham 'Comforted' myself.
53 Raging heat has taken hold upon me because of the wickedness that forsake your Torah laws.
54 Your Khoqe 'Customs' have been my songs in the Bahyith 'House' of my Mawgoor 'Pilgrimage'.
55 I have Zawkar 'Remembered' your name in the shadow hours, O A Yahuwa (A Yahuwa not the Yahuwa), and I have kept your Torah laws.
56 This I have had, because I Nawtsar 'Kept' your Fiqqood 'Percepts'.

ח KHA

57 O A Yahuwa (A Yahuwa not the Yahuwa), You are my Khayleq 'Portion': I have said that I would keep your words.
58 I plotted upon my ways, and I turned my feet towards your Aydaw 'Testimonies'.
60 I hurried and did not delay to keep your Mitswaw 'Commandments'.

61 The wicked have surround me with their ropes; but I have not forgotten your Torah laws.
62 In the middle of the shadow hours (12:00 midnight), I will rise up to give praises unto you because of your Zodoqite 'Righteous' judgments.
63 I am a Khawbare 'Companion' of all of those that fear you, and of them that keeps your Fiqqood 'Percepts'.
64 O Yahuwa, the earth is full of your kindness: teach me your Khoqe 'Customs'.

ט TETH

65 According to your words, O A Yahuwa (A Yahuwa not the Yahuwa), you have dealt Tobe 'Agreeably' with your slave.
66 Lawmad 'Teach' me your Tobe 'Agreeable' taste for judgments and Dahath 'Knowledge': for I have Awman 'Faith' in your Mitswaw 'Commandments'.
67 I went astray before I was Awnaw 'Afflicted', but now I have kept your utterances.
68 You are Tobe 'Agreeable', and do that which is Tobe 'Agreeable'; Lawmad 'Teach' me your Khoqe 'Customs'.
69 Those who are Zade 'Presumptuous' have patched together falsehood against me (forged a lie), but I will keep your Fiqqood 'Percepts' with all my Labe 'Heart'.
70 Their heart is as fat as grease; but I Shawah 'Stroke' myself in your Torah laws.
71 It is Tobe 'Agreeable' for me that I have been afflicted, so that I may learn your Khoqe 'Customs'.
72 The Torah laws of your mouth is more Tobe 'Agreeable' unto me than

thousands of gold and silver.

י YOD

73 Your hands have Awsaw 'Fashioned' and established me safely: give me Bene 'Overstanding', that I may Lawmad 'Learn' your Mitswaw 'Commandments'.

74 Those that have fear in you, will give a glad declaration when they see me; for I have kept my Yawchal 'Hopes' in your words.

75 O A Yahuwa (A Yahuwa not the Yahuwa), I know that your Mishfawt 'Judgments' are as a Zodoqite 'Righteous', and that you have afflicted me in faithfulness.

76 I beg you, let your Khehsed 'Kindness' be my Nawkham 'Comfort', because of your Imraw 'Utterances' unto your Ehbed 'Slave'.

77 Let your Rakham 'Mercies' come to me that I may Khawyaw 'Live': for I enjoy your Torah laws.

78 Let the Zade 'Presumptuous' be ashamed of me, for they dealt perversely with me without a false accusation: but I will Seeakh 'Meditate' in your Fiqqood 'Percepts'.

79 Let those that fear you and those that have known your Aydaw 'Testimonies' turn unto me.

80 Let my heart be Tawmeem 'Complete' in your customs so that I don't be Boosh 'Ashamed'.

כ KAF

81 My Nehfesh 'Spirit' ceases for your Teshooaw 'Deliverance': but I Yawchal 'Hope' in your words.

82 My eyes ceases for your utterances, saying: "When will you Nawkham

'Comfort' me"?
83 For I have become like a skinned bottle in the thick smoke; yet I still did not forget your Khoqe 'Customs'.
84 How many days must your Ehbed 'Slave' endure? When will you do Mishfawt 'Judgment' on those who pursue after me?
85 Those who are presumptuous, who do not obey your Torah laws have dug Sheekhaw 'Pits' for me.
86 All of your Mitswaw 'Commandments' are Emoonaw 'Faithful': they pursue after me falsely; Awzar 'Help' me!
87 They consumed me a little upon the Planet Earth; but I did not leave your Fiqqood 'Percepts'.
88 Liven me up after your Khehsed 'Kindness' so that I may keep the Aydooth 'Testimonies' of your Feh 'Mouth'.

ל LAMED

89 Your words is stationed in the Shawmahyim 'Skies' for Owlam 'Everlasting', O A Yahuwa.
90 Your faithfulness is unto all of the Dore 'Generations': you have Koon 'Established' the Ehrets 'Planet Earth', and it stands.
91 They stand this day according to your Mishfawt 'Judgments': for they are all your Ehbed 'Slaves'.
92 If your Torah laws had not been my enjoyment, I would have Awbad 'Perished' in my affliction.
93 I will never forget your percepts, for with them you have livened me up.
94 I am yours, save me; for I have sought out your Fiqqood 'Percepts'.
95 The wicked have waited for me to Awbad 'Destroy' me: but I will Bene

'Overstand' your Aydaw 'Testimonies'.
96 I have seen an end of all completion, for your Mitswaw 'commandments' is enlarged exceedingly.

מ MEM

97 O how I love your Torah laws! I Seekhaw 'Meditate' on it all day.
98 Your Mitswaw 'Commandments' have made me Khawkam 'Wiser' than my Oyabe 'Enemies': for they are with me for Olawm 'Everlasting'.
99 I have more Sawkhal 'Intelligence' than all of my Lawmad 'Teachers': for your Aydooth 'Testimonies' are my Seekhaw 'Meditation'.
100 I overstand more than the ancient Zawqane 'Elders', because I keep your Fiqqood 'Percepts'.
101 I have Kawlaw 'Refrained' my feet from every Rah 'Disagreeable' path, so that I may keep your words.
102 I have departed from your Mishfawt 'Judgments', for you have taught me yourself.
103 How smooth are your utterances unto your taste? Sweeter than Debash 'Honey' to my Feh 'Mouth'.
104 Through your percepts I get my Bene 'Overstanding', therefore I hate every false path.

נ NUN

105 Your words are a Neer 'Lamp' unto my feet, and a light for my Nawtheeb 'Pathway'.
106 I have Shawbah 'Sworn', and I will establish, that I will keep your Zodoqite 'Righteous' judgments.
107 I am very much afflicted. O A Yahuwa (A Yahuwa not the Yahuwa),

liven me according to your words.

108 O A Yahuwa (A Yahuwa not the Yahuwa), be pleased with the Nedawbaw 'Freewill-Offerings' of my Feh 'Mouth', and Lawmad 'Teach' me your Mishfawt 'Judgments'.

109 My Nehfesh 'Spirit' is Tawmeed 'Continually' in the palms of my hands: though I did not forget your Torah laws.

110 Those who are Rawshaw 'Wicked' have laid snares for me: yet I did not wander from your Fiqqood 'Percepts'.

111 I have taken your Aydooth 'Testimonies' as a possession for everlasting: for they are the gladness of my heart.

112 I have Nawtaw 'Stretched Out' my heart to do your Khoqe 'Customs' for Owlam 'Everlasting' unto the end.

ס SUD = SAMEKH.

113 I hate those whose hearts are divided, and I love your Torah laws.

114 You are my Sayther 'Secret Hiding Place' and my Mogan 'Shield'. I put my hopes in your words.

115 Those who does that which is Rah 'Disagreeable', depart from me, for I will Nawtsar 'Keep' the Mitswaw 'Commandments' of Elohe.

116 Uphold me according to your utterances, so that I may live: and let me not be ashamed of my expectations.

117 Strengthen me, and I will be Yawshah 'Safe', and I will respect your Khoqe 'Customs' Tawmeed 'Continually'.

118 You have tossed aside all of them that wandered from your Khoqe 'Customs': because they deceit falsely.

119 You Shawbath 'Desist' all the wickedness of the Planet Earth like dross: and so I love your Aydaw 'Testimonies'.
120 My Bawsawr 'Skin And Flesh' Sawmar 'Shivers Up' dreading you, and I am afraid of your Mishfawt 'Judgments'.

ע AIN

121 I have done Mishfawt 'Judgment' and justice: do not leave me amongst my oppressors.
122 Be sure for your Ehbed 'Slave' for Tobe 'Agreeableness' sake; do not let those who are Zade 'Presumptuous' oppress me.
123 My eyes ceases for your Yeshooaw 'Salvation', and for the Imraw 'Utterances' of your Zodoqite 'Righteousness'.
124 Do unto your Ehbed 'Slave' according to your Khehsed 'Kindness', and Lawmad 'Teach' me your Khoqe 'Customs'.
125 I am your Ehbed 'Slave'; give me Bene 'Overstanding' so that I may know your Aydaw 'Testimonies'.
126 It is time A Yahuwa (A Yahuwa not the Yahuwa) to act, for they have Fawrar 'Violated' your Torah laws.
127 Therefore, I Awhab 'Love' your Mitswaw 'Commandments' above gold, even above Fawz 'Purc Rcfincd Gold'.
128 Therefore I appreciate all of your perceptions concerning every right thing; and I hate every false way.

פ FEH

129 Your Aydooth 'Testimonies' are wonderful: therefore my Nehfesh 'Spirit' does keep them.
130 The opening of your words gives Ore 'Light'; it

gives Bene 'Overstanding' to those who are simple and foolish.

131 I Fawar 'Gap' my mouth open and panted; for I longed for your Mitswaw 'Commandments'.

132 Turn and look upon me, and be merciful to me, as you showed Mishfawt 'Judgment' unto those that Awhab 'Love' your Shame 'Name'.

133 Establish my footsteps in your utterances; and don't let any iniquities have dominionship over me.

134 Deliver me from the oppression of Adamites, so that I will keep your Fiqqood 'Percepts'.

135 Make the countenance of your face to Ore 'Shine' upon your Ehbed 'Slave'; and Lawmad 'Teach me your Khoqe 'Customs' (statues).

136 Fehleg 'Streams' of water descend down from my eyes, because they don't keep your Torah laws.

ᶊ SADHE

137 You are righteous as a Zodoqite, O A Yahuwa (A Yahuwa not the Yahuwa), and your Mishfawt 'Judgments' are Yawshawr 'Upright'.

138 Your Aydaw 'Testimonies' you have commanded are righteous and very Emoonaw 'Faithful'.

139 My zeal has put an end to me, because my troubled enemies have forgotten your words.

140 Your Imraw 'Utterances' are greatly Tsawraf 'Refined'; your Ehbed 'Slave' Awhab 'Loves' it.

141 I am Tsaweer 'Small' and Bawzaw 'Despised'; but I didn't forget your precepts.

142 Your righteousness as a Zodoqite, is an Owlam

'Everlasting' righteousness; and your Torah laws are the Ehmeth 'Truth'.

143 Troubles and distress have found me, but I enjoy your Mitswaw 'Commandments'.

144 The righteousness of your Aydooth 'Testimonies' are Owlam 'Everlasting'; give me Bene 'Overstanding', and I will Khawyaw 'Live'.

ק QOF

145 I called out to you with all my heart. O Yahuwa, answer me, and I will keep your Khoqe 'Customs'.

146 I called out unto you; save me, and I will keep your Aydaw 'Testimonies'.

147 My eyes Qawdam 'Confront' the night watch, so that I may Seeakh 'Meditate' on your utterances.

148 My eyes Qawdam 'Confront' the night watch, so that I may Seeakh 'Meditate' on your utterances.

149 In your Khehsed 'Kindness' O A Yahuwa (A Yahuwa not the Yahuwa), hear my voice; liven me according to your Mishfawt 'Judgment'.

150 Those who pursues after Zimmaw 'Mischief', draws near; yet they are far from your Torah laws.

151 O A Yahuwa (A Yahuwa not the Yahuwa), you are Qawrobe 'Near'; and all of your Mitswaw 'Commandments' are the Ehmeth 'Truth'.

152 I have known a long time ago about your Aydaw 'Testimonies', that you have Yawsad 'Founded' it for Owlam 'Everlasting'.

ר RESH

153 See my affliction, and set me free; for I did not forget your Torah laws.

154 Strive for my Reeb 'Strife', and Gawal 'Rescue' me; liven me up according to your Imraw 'Utterances'.
155 Yeshooaw 'Salvation' is very distant from those who are Rawshaw 'Wicked', for they do not seek after your Khoqe 'Customs'.
156 O A Yahuwa (A Yahuwa not the Yahuwa), your mercies are many. Liven me up according to your Mishfawt 'Judgments'.
157 There are many who pursue after me and trouble me; but I do not extend myself from your Aydooth 'Testimonies'.
158 I saw those who are deceitful, and became grieved; because they did not keep your Imraw 'Utterances'.
159 See how I love your precepts, and liven me up O A Yahuwa (A Yahuwa not the Yahuwa), according to your Khehsed 'Kindness'.
160 Your word is Ehmeth 'True' from the head (beginning): and every one of your righteous Mishfawt 'Judgments' are for Owlam 'Everlasting'.

ש SIYN

161 Sar 'Princes' have pursued after me without a cause; but my Labe 'Heart' stands in fear of your words.
162 I Soos 'Display Joy' at your utterances, as one who finds many spoils of war.
163 I Sawnay 'Hate' and abhor lying; yet I do Awhab 'Love' your Torah laws.
164 I praise you seven times a day because of your zodoqite "righteous" Mishfawt 'Judgments'.
165 Those who love your Torah laws, are very Shawlome 'Peaceful', and there are no stumbling block for them.
166 A Yahuwa (A Yahuwa not the Yahuwa), I have

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patience for your Yeshooaw 'Salvation', and I did your Mitswaw 'Commandments'.
167 My Nehfesh 'Spirit' has kept your Aydaw 'Testimonies', and I love them exceedingly.
168 I have kept your percepts and your Aydaw 'Testimonies', for all of my ways are before you.

ת TH

169 Let my ringing cry come Qawrab 'Near' in front of you, O A Yahuwa (A Yahuwa not the Yahuwa): allow me to Bene 'Overstand' your Dawbaw 'Words'.
170 Let my Tekhinnaw 'Supplication' come in front of you; Nawtsal 'Deliver' me according to your Imraw 'Utterances'.
171 My Sawfaw 'Lips' will gush forth praises when you have Lawmad 'Taught' me your Khoqe 'Customs'.
172 My Lawshone 'Tongue' will answer of your utterances; for all of your Mitswaw 'Commandments' are righteous as a Zodoqite.
173 Let your hands Awzar 'Help' me; for I have Bawkhar 'Chosen' your Fiqqood 'Precepts'.
174 O A Yahuwa (A Yahuwa not the Yahuwa), I have Tawab 'Longed For' your Yeshooaw 'Salvation', and I enjoy your Torah laws.
175 Let my Nehfesh 'Spirit' live and it will Hawlal 'Praise' you; and let your Mishfawt 'Judgments' Awzar 'Help' me.
176 Seek your Ehbed 'Slave' for I have wandered away like a lost sheep; for I did not forget your Mitswaw 'Commandments'.

Chapter One Hundred And Twenty

I Dwell In The Tents Of Qedar

120 A song of Mahalaw 'Degrees'. In my distress, I called out to A Yahuwa (A Yahuwa not the Yahuwa), and he Awnaw 'Answered' me.
2 O A Yahuwa (A Yahuwa not the Yahuwa), deliver my Nehfesh 'Spirit' from false lips, and from a deceitful Lawshone 'Tongue'.
3 What will be given to you? Or what will be Yawsaf 'Added' to you, you deceitful tongues?
4 Sharp arrows of the Ghibbore 'Mighty One', with coals of Rehthem 'Juniper'.

In Psalms 120:5 David States That "Woe Is Me, That I Sojourn (Goor) In Mesech, That I Dwell (Shawkan) In The Tents (Ohel) Of Kedar (Qaydawr)!" Now This Quote Above Is Implying That David As An Israelite Was Living In The Tents Of The Ishmaelites Being Kedar Was The Second Son Of Abraham By Hagar (Genesis 25:13). David Being A Descendant Of A Hebrew And Kedar A Descendant Of Islaam Renders David An Islaamic Hebrew. The Tents Of Kedar Called Also Qedar Are Also Mentioned In Songs Of Solomon 1:5 Where It States: "I Am Shawkore (Black), But Comely, O Ye Daughters Of Jerusalem, As The Ohel (Tents) Of Qaydawr (Kedar Meaning 'Burnt Black Skin'), As The Yereeaw (Curtains, Drapes) Of Solomon". This Quote Is Speaking About The Shulammite Women Abishag, It Is Not Speaking About Solomon Like So Many Who Don't

Understand The Hebrew Mistranslate And Imply That It Is Solomon Talking When In Fact It Is Not. When It States As The Ohel 'Tents' Of Qaydawr 'Kedar', It Is Making Reference That She Is Like The People Of The Tribe Of Kedar (Genesis 25:13), Ishmaelites (Genesis 16:11) And The Midianites (Genesis 25:2) Of Abraham's Third Marriage To Keturah Who Dwelled In The Tents Of Ishmael.

Let Me Make This Point Clear That The Word "Black" Is Being Misused And Distorted With Negative Implications Throughout The Many Different Translations And Interpretations Of The Bible; Which In Turn Is Interpreted By The Preacher, Rabbi Or Imaam By His Own Understanding, Then To You.

Now Let's Take Another Look At Song Of Solomon 1:5 Where It Says: "I Am Black (Shawkhore -Meaning 'Black In Color') But Comely (Nawweh Meaning 'Comely, Beautiful, Seemly'), O You Daughters (Bath) Of Jerusalem, As The Tents (Ohel Meaning Nomads Tents, Dwelling) Of Kedar (Qaydawr Meaning 'Dark, Burnt Black Skin'), As The Curtains Of Solomon." This Quote Above Is Speaking About Abishag, Because It Is Speaking In The Second Person When It Says "As The Curtains Of Solomon", Because If Solomon Was Speaking, It Would Say "As My Curtains" Because He Would Be Talking About Himself. The Quote Describing The Color Of Solomon Is Chapter 5, Verse

10, And It Says "My Beloved (Dode Meaning 'Beloved, Love') Is White (Tsakh Meaning 'Bright, Dazzling', And Make Note That This Is Not Implying That Solomon Was White, His Skin Color Was Bright, And It Says) And Ruddy (Awdome Meaning 'Red, Ruddy'), The Chiefest Amongst Ten Thousand". This Quote Clearly Shows That Solomon Was Light Skin By His Mother Bathsheba, Because She Was Of The Seed Of The Canaanites Through Her Father Eliam, The Gilonite (2Samuel 23:34; 11:3), Making Him A Mulatto. Eliam Was A Gilonite, From The Children Of Heth (Genesis 23:5), A Canaanite, For All Are Tribes Of The Cursed Seed Of Canaan (Refer To Scroll #142 Are Caucasians Edomites? Page 106).

Now Let's Look At Amos 9:7 Where It Says: "Are Ye Not As The Children Of Ethiopians (Koosheem Meaning 'Their Blackness') Unto Me, O Children Of Israel." The Aramic (Hebrew) Word Used For Ethiopian Is Koosheem (כשים) Meaning 'Their Blackness', And In The Smiths Dictionary Of The Bible, The Word Ethiopian Means 'Black One'; So The Point Is Why Must They Say "Children Of The Ethiopians" When They Could Have Easily Said "Kushites"- The Black Ones, But With That They Would Be Admitting That Cush The Son Of Ham (Genesis 10:6) Were Both Olive Tone Dark Skin Or What They Presently Call Black Woolly Hair People, For Ham Also Means Kham (חם) 'Burnt Black Skin, Or Black'. He Fathered Mitsrayim (Genesis 10:6), Which Would Mean

That The Egyptians Were Also Black, And Mitsrayim Fathered The Philistines (Genesis 10:14) Which Implied The Philistine From Casluhim, And The Canaanites Were Originally Black Before The Curse Of Canaan, With The Exception Of The Son Hamath (Genesis 10:18) The Father Of The Moors; So They Are Careful In Their Translations To Mislead You.

And If You Look In Lamentations 4:8, They Turn The Word "Black" Into Something Negative Where It Says: "Their Visage (Toar Meaning 'Shape, Form, Appearance) Is Blacker (Khawshak Meaning 'To Become Dark') Than A Coal (Shekhore Meaning 'Blackness'); They Are Not Known In The Streets: Their Skin Clings To Their Bones; It Has Withered (Yawbashe Meaning Dry, Wither, Without Moisture), It Is Become Like A Stick."; *And If They Were To Become Thin And Withered As They Say, They'd Really Become Pale And Sick Looking, Which The Color Black And Pale From Withering Are Two Totally Different Colors. This Quote Correctly Translated Is Saying That* "Their Shape Has Become Dimmer Than A Coal; They Are Not Recognized In The Streets: Their Skin Joins To Their Bones; It Is Dried Up, It Has Become Like A Tree Stick". *If You Study Egyptian Mummification You Will See That Mummies Fit This Description. Skin Turns Blackened And Dries Up To The Bones.*

The Hebrew Israelites And

Israeli Church Thinks That The Word 'Black' As Mentioned In Lamentations 5:10 Where It Says: "Our Skin Is Black (Kawmar Meaning 'Kindled, Be Black-Hot') Like An Oven, Because Of The Burning Heat.", *Is Speaking About The Black Race. The Aramic (Hebrew) Word Used For Black In The Above Is Kawmar (כמר) Which Means "To Grow Warm And Tender; To Be Or Grow Hot". They Claim That It's Saying Your Skin Is Actually Black Like An Oven, Which Is Not Scientifically True, Because There Are Many Shades And Hues To The Black Race Due To Our Melanin. This Quote Is Correctly Saying:* "Our Skin Is Blackened Like A Fire Because We Are Facing The Terrible Hunger."; *Meaning That They Became Hot From The Heat During The Famine. They Didn't Have To Use The Word Black, It Would Have Been Simpler Just To Say "Our Skin Is Hot"; And In Fact I Disagree With The Use Of The Word Black As A Description Of Our People When We Have Nubian Cushites (Genesis 10:6), Hamites (Genesis 10:6), Mitsraimites (Genesis 10:6), Moabites (Genesis 19:37) To Mention A Few And Greatest And Oldest Nuwaubians.*

If You Go To The New Testament Acts 13:1, The Word Niger Is Being Used For Black Where It Says: "Now There Were In The Church That Was At Antioch Certain Prophets And Teachers; As Barnabas, And Simeon That Was Called Niger (Neeger Meaning 'Black'), And Lucius Of Cyrene, And Manaen, Which Had Been Brought

Up With Herod The Tetrarch, And Saul." They Are Calling Simeon A Niger, And The Greek Word Used For Niger Is Neeger (Νιγερ) Meaning 'Black'; So You See, As A Black Race, You Were Being Called A Niger Back Then, When They Could Have Used The Word "Black" As In Songs Of Solomon 1:5. The Country Niger In The West-Central Africa, Which Came From The French Influence After The Confederate Of Berlin (1884-1885) And Was Made A Separate Colony In 1922, Is Not Where The Word Negro Or Nigger Comes From. The Country Niger Got Its Name From The Niger River Which Flows Through The Southwestern Part Of The Country. Also You Have The Latin Word Negra Meaning 'Blacks' And As You Can See, Above The Greeks Use It As Neeger (Νιγερ). This Is What The Romans And The Greeks Referred To The Israelites In Their Times As. It Was The Romans In Jesus' Times That Referred To His Followers As Neeger (Νιγερ) As Found In Acts 13:1.

In The Ritinu Of Shemesh, Or The Family Of The Sun-Deity, Justice And Righteousness Were Called Negina And Negus, Which Is Where The Word Nigger Comes From. It Is Also Another Name For Ethiopians, Negus. So As You Can See This Title Goes Back A Long Way, And Simply Meant Black In A Derogatory Way. When You Combine The Latin Negra And The Greek Omega, You Get Negro, Black Death Or Ending (Nekros (νεκρος) Meaning 'Dead', Matthew 8:22).

Now If You Look In Quran

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3:106 It Says: "On The Day When Some Faces Will Be (Lit Up With) White (Tabyaddu), And Some Faces Will Be (In The Gloom Of) Black (Taswaddu): To Those Whose Faces Will Be Black (Aswaddat) (Will Be Said):...", And Make Note That The Word For Black Is Aswad (اسود) Meaning 'Black', From Where The Word Sudan (سودان) And Aswan (اسون) Comes; And The Scriptures Genesis 2:19 Uses It As Sawdeh (שדה) 'The Outer Field' Or Anywhere Outside The Enclosed Garden Of Delight. And Again If You Look In Jeremiah 14:2 It Says: "Judah Mourneth (Awbal Meaning 'Lament, Mourn'), And The Gates Thereof Languish; They Are Black (Qawdar Meaning Mourn, Be Dark) Unto The Ground; And The Cry Of Jerusalem Is Gone Up". In This Quote, As You Can See, They Are Using The Word Black For Sadness Or As A Bad Color. And The Correct Translation Reads "The Tribe Judah Mourns, And The Cities Were Weak; They Were Blackened Down To The Planet Earth; And The Cry Of Jerusalem Is Ascending". Many Black Jews, Israelites Use This Quote To Imply That Judah Was Black. But It Means That He Was Mourning Because Of The Town Being Torn Down; Thus Showing Again The Misuse Of The Word Black. So, As You Can See From The Quotes Above, The Word Black Is Used In A Derogatory Way. The Fact Is That Black Is Not A Color, It Is A State Of Balancement.

5 Oyaw 'Woe' is me, that I

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Figure 88
Kedar, The Second Son Of Abraham By Faatima

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Figure 89
Faatima Mother Of Kedar

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Figure 90
Abishag, The Shulammite

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Figure 91
Keturah, Wife Of Abraham, Mother Of Midian

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Figure 92
Abraham Husband Of Keturah

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Figure 93
Cush Son Of Ham

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Figure 94
Casluhim, Father Of The Philistine

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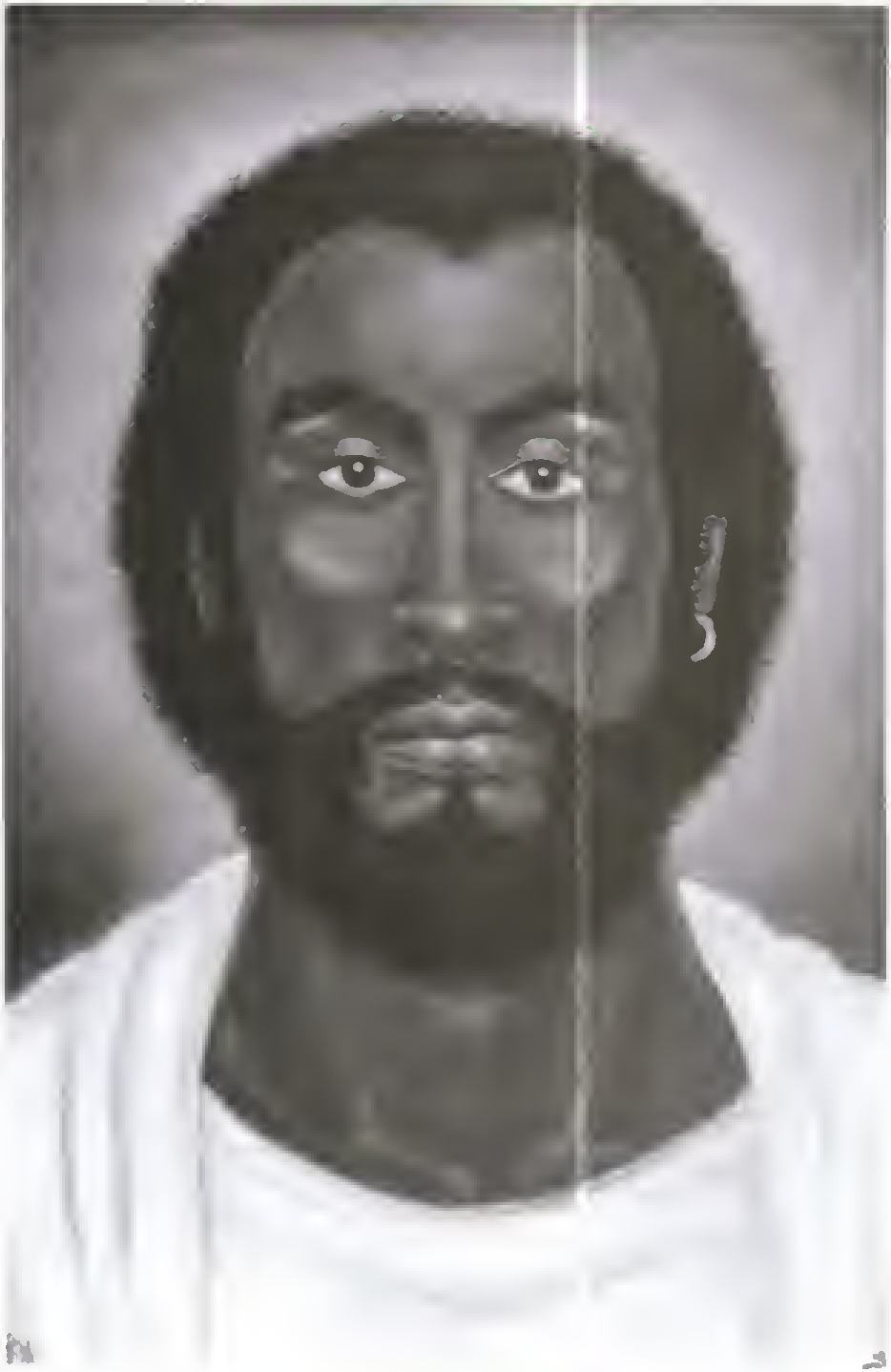

Figure 95
Judah Son Of Jacob And Leah

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Goor 'Sojourn' in Meshek "he who draws out". I Shawkan 'Dwell' in the Ohel 'Tents' of Qedar "burnt black-skin"!

6 My Nehfesh 'Spirit' has dwelt many days with those who hates Shawlome 'Peace'.

The Word Al Islaam (الاسلام) (Psalms 34:14) Meaning "The Peaceful Way Of Life" Comes From The Aramic (Hebrew) Root Word Shawlam (שלם) And In Ashuric/Syriac (Arabic) Salaam (سلم) Meaning "Peace". Al Islaam (الاسلام) "The Peaceful Way Of Life", Is The Way Of Life That The Prophets Nawbee (נבי) Meaning "Newsbearers" Moses, Abraham, Ezra, Noah, Etc. Lived By. It Was Not A Religion As Islaam Is Called Today And Even The Name Muhammad And Akhmad, Two Names Used For The Founding Prophet Of Present Day Islaam Can Be Found In Songs Of Solomon 5:16 As Makhmawd (מחמד) Under The English Word Lovely. The Prophets Were Called Muslims (مسلم) Meaning "One Who Is Of Peace". The Word Muslim (مسلم) Comes From The Word Mu Meaning "One Who Is. Or Does" And Salaam "Peace". Melchizedeq Reigned Over The Kingdom Of Salaam, And Within This Kingdom Was A City Known As Mu. Thus, The Names Mu And Salaam Gave Birth To The Title Mu-Salaam Or Simply "Muslim" (مسلم). The Word Muslim Does Not Mean "Submission To The Will Of Allah" As The Mohammadans State, For Submission Is An Act. It Is What A Muslim Does, Not What He Is. According To

The Etymological Dictionary, The Word Submit Means "To Yield, To Surrender". David Lived As A Muslim (مسلم) Meaning "One Who Is Of Peace" And Al Islaam (الاسلام) Was His Way Of Life As Mentioned In Psalms 120:7, Where It Says: "I Am For Peace (Shawlome): But When I Speak, They Are For War (Milkhawmaw).", Confirming That David Lived For Peace Shawlome (שלום) Or Islaam (اسلام).

7 I am for Shawlome 'Peace'; but when I speak, they are about Milkhawmaw 'Battle'.

Chapter One Hundred And Twenty-One

My Help Comes From The Mountain

121 I will lift up my eyes to the Har 'Mountains' where my Ayzer 'Help' comes from.

2 My Ayzer 'Help' comes from a Yahuwa (A Yahuwa not the Yahuwa), which made the Shawmahyim 'Skies' and the Ehrets 'Planet Earth'.

3 He will not let your feet be Mote 'Shaken'; he that keeps you, will not Noom 'Slumber'.

A Yahuwa Does Not Slumber Nor Sleep

In Psalms 121:4 It States That "Behold, He That Keepeth Israel Shall Neither Slumber Nor Sleep." This Is Where The Muhammadans Copy Their Quote El's Holy Quraan 87:255 Where It States: "...Al Hayyu 'Living El' Who Never Sinatun 'Tires', Nor (Does He

Take A Second From His Creation To) Nawm 'Slumber Or To Sleep'." Their Quraan Is Nothing More Than Plagiarized Stories Of The Scriptures Before It. It's A Continuation Of Those Scriptures, Nothing New.

4 Behold, he that keeps and guards Israel will not Noom 'Slumber' nor Yawshane 'Sleep'.
5 A Yahuwa (A Yahuwa not the Yahuwa) is your keeper; A Yahuwa is your shadow of protection upon your right hand.
6 The sun will not strike you by day, nor the moon by Lahyil 'Shadow Hour'.
7 A Yahuwa (A Yahuwa not the Yahuwa) will keep you away from all disagreeableness; he will guard your Nehfesh 'Spirit'.
8 A Yahuwa (A Yahuwa not the Yahuwa) will guard your goings and comings from this time forth, and for Owlam 'Everlasting'.

Chapter One Hundred And Twenty-Two

Peace Be With You

122 A song of Mahalaw 'Degrees' of David "the beloved". I gave a glad declaration when they said to me, let us walk into the Bahyith 'House' of A Yahuwa (A Yahuwa not the Yahuwa).
2 Our feet will Awmad 'Stand' within your Shah'ar 'Gates', O Jerusalem.
3 Jerusalem is built as a Eer 'City' that is unitedly Khawbar 'Joined' together.
4 There the Shaybet 'Tribes' of Yah ascend in Jerusalem, to the Aydooth 'Testimony' of Israel, to give praises to the name of a Yahuwa (A Yahuwa not the

Yahuwa).
5 For there are set Kissay 'Thrones' of Mishfawt 'Judgment'; as Kissay 'Thrones' of the Bahyith 'House' of David "the beloved".
6 Ask for the Shawlome 'Peace' of Jerusalem; those who Awhab 'Love' you will Shawlaw 'Prosper'.
7 Shawlome 'Peace' (Islaam) be within your walls, and Shawaw 'Prosperity' within your Armone 'Palaces'.
8 For my brothers and friends' sake, I will now speak: "Peace be with you".
9 I will seek your Tobe 'Agreeableness' because of the house of A Yahuwa (A Yahuwa not the Yahuwa), Elohinu.

Chapter One Hundred And Twenty-Three

123 A song of degrees. I lift up my eyes unto you, O you that Yawshab 'Dwells' in the Shawmahyim 'Skies'.
2 Behold, even as the eyes of Ehbed 'Slaves' are upon the hands of their Adonai 'Masters', and as the eyes of a Shifkaw 'Slave Girl' unto the hands of her Ghebehreth 'Mistress; so do our eyes await A Yahuwa (A Yahuwa not the Yahuwa) Elohinu, until he has Khawnan 'Mercy' upon us.
3 O A Yahuwa (A Yahuwa not the Yahuwa), have Khawnan 'Mercy' on us, have Khawnan 'Mercy' on us; for we are satisfied with many contempts.
4 Our Nehfesh 'Spirits' are very much satisfied with the scorning of those who are at ease, and with the Booz 'Contempt' of those who are proud in their hearts.

And Twenty-Four

Our Help Is In The Name Of A Yahuwa

124 A song of Mahalaw 'Degrees' of David "the beloved". If it was not for A Yahuwa (A Yahuwa not the Yahuwa) on our side, Israel now say:
2 If it was not for a Yahuwa (A Yahuwa not the Yahuwa) on our side, when Adamites rose up against us in battle:
3 Then they Behlah 'Swallowed' us up alive, when their wrath was Khawraw 'Kindled' against us:
4 Then the waters overflowed upon us; the valleys passed over our Nehfesh 'Spirits':
5 Then the Zaydohn 'Raging' waters passed over our Nehfesh 'Spirits'.
6 Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa), who has not Nawthan 'Given' us as a Tawraf 'Prey' to our enemies Shane 'Teeth'.
7 Our Nehfesh 'Spirit' Mawlats 'Slipped Away' as a Tsiffore 'Bird' out of the snares of the traps that were laid: the snares were Shawbar 'Broken', and we Mawlats 'Slipped Away'.
8 Our Ayzer 'Help' is in the name of A Yahuwa (A Yahuwa not the Yahuwa), who Awsaw 'Made' the Shawmahyim 'Skies' and the Ehrets 'Planet Earth'.

Chapter One Hundred And Twenty-Five

Peace Be On Israel

125 A song of Mahalaw 'Degrees'. Those who trust in A Yahuwa (A Yahuwa not the Yahuwa) as Mount

Zion, cannot be Mote 'Shaken', but Yawshab 'Dwells' for Owlam 'Everlasting'.
2 As the mountains are surrounding Jerusalem, so is A Yahuwa (A Yahuwa not the Yahuwa) surrounding his Am 'Nation Of People' from that time even for Owlam 'Everlasting'.
3 For the Shaybet 'Rod' of the Rehshah 'Wicked' will not Nooakh 'Rest' on the Gorawl 'Lot' of those who are righteous; unless those who are righteous sends forth their hands unto Ehwel 'Unrighteousness'.
4 O A Yahuwa (A Yahuwa not the Yahuwa), do that which is Tobe 'Agreeable' unto those that are Tobe 'Agreeable', and those that are Yawshawr 'Upright' in their hearts.
5 And for those who stretches out to their Aqalqal 'Crooked' ways, A Yahuwa (A Yahuwa not the Yahuwa) will Yawlak 'Walk' them forth with the doers of Awwen 'Iniquity'. Shawlome 'Peace' be upon Israel "ascend to El".

Chapter One Hundred And Twenty-Six

A Yahuwa Has Done Great Things For Us

126 A song of Mahalaw 'Degrees'. When A Yahuwa (A Yahuwa not the Yahuwa) turned again the captivity of Zion, were as a Khawlam 'Dream'.
2 Then our mouths were filled with laughter, and our tongues with ringing cries: then they said amongst the Goee 'Gentile Nation', Yahuwa has done Gawdal 'Great' things for them.
3 A Yahuwa (A Yahuwa

not the Yahuwa) has done great things for us; so we are Sawmayakh 'Joyful' to him.

4 O A Yahuwa (A Yahuwa not the Yahuwa), turn our captivity again as the channels in the south.

5 Those who sow in Dimaw 'Tears' will reap with Rinnaw 'Ringing Cry'.

6 He that walks, goes forth and Bawkaw 'Weeps', bearing Mehshek 'Precious' seed, will come again with ringing cries, bearing his sheaves.

Chapter One Hundred And Twenty-Seven

The Ghibbore

127 A song of degrees for Solomon. Unless A Yahuwa Bawnaw 'Builds' the house, those that build it Awmal 'Labour' in falsehood: unless A Yahuwa (A Yahuwa not the Yahuwa) keeps the city, the watchman wakes but in falsehood.

2 It is falsehood for you to rise up early, to sit up late, to eat the bread of sorrows: so he gives sleep unto his Yedeed 'Beloved'.

3 Lo, Bane 'Sons' are possessions of A Yahuwa (A Yahuwa not the Yahuwa); and the Feree 'Fruit' of the Behten 'Womb' are Sawkawr 'Rewards'.

4 As Khayts 'Arrows' are in the hands of a Ghibbore 'Mighty One'; so are the sons of the earlier childhood life.

5 Happy is the Ghibbore that has his quiver full of arrows: they will not be Boosh 'Ashamed', but they will speak with the Oyabe 'Enemies' in the gate.

Chapter One Hundred And Twenty-Eight

Peace Be Upon You Israel

128 A song of degrees. Every one that walks in A Yahuwa's (A Yahuwa not the Yahuwa's) ways and Yawray 'Fears' him is Ehsher 'Happy'.
2 For you will Awkal 'Eat' the labour of the palms of your hands; you will be happy and it will be Tobe 'Agreeable' with you.
3 Your Ishshaw 'Confidante Wife' will be as a fruitful vine by the side of your Bahyith 'House'; your sons as olive plants surrounding your table.
4 Behold, thus will the Ghibbore be blessed who Yawray 'Fears' A Yahuwa (A Yahuwa not the Yahuwa).
5 A Yahuwa (A Yahuwa not the Yahuwa) will Bawrak 'Bless' you out of Zion; and you will see the Toob 'Agreeableness' of Jerusalem all the days of your Khahee 'Life'.
6 Yes, you will see your son's sons. Shawlome 'Peace' be upon Israel.

Chapter One Hundred And Twenty-Nine

A Yahuwa Is A Zodoqite

129 A song of Mahalaw 'Degrees'. Many times they have afflicted me from my earlier childhood life. May Israel now say:
2 "Many times they have afflicted me since my Nawoor 'Earlier Childhood Life'; but they have not Yawkole 'Overcome' me.
3 The Khawrash 'Plowers' plowed upon my Gab 'Back'. They made their Mahanaw 'Ploughing Ground' long.
4 A Yahuwa (A Yahuwa not the Yahuwa) is a Zodoqite

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'Righteous' one. He has cut the Aboth 'Twisted' cords of the Rawshaw 'Wicked'.
5 Let them all that Sawnay 'Hate' Zion be Boosh 'Ashamed' and turned back.
6 Let them be as the grass upon the Gawg 'Housetops', which Yawbashe 'Withered' away before it Sawlaf 'Draws Up'.
7 The Qawtsar 'Reaper' does not Mawlay 'Fill' the palms of his hands; nor does he that binds sheaves, his bosom.
8 Nor do those who pass by say: "the Berawkaw 'Blessing' of A Yahuwa (A Yahuwa not the Yahuwa) be upon you. We Bawrak 'Bless' you in the name of A Yahuwa.

Chapter One Hundred And Thirty

Listen Oh A Yahuwa

130 A song of Mahalaw 'Degrees'. O A Yahuwa (A Yahuwa not the Yahuwa), out of the Mahamawq 'Depths' I have cried to you.
2 Adonai, hear my Qole 'Voice'. Let your ears be attentive to the voice of my Takhanoon 'Supplication'.
3 If you, Yah, would keep record of iniquities, O Adonai, who will stand?
4 But Seleekhaw 'Forgiveness' is with you, that you may be Yawray 'Feared'.
5 I await for a Yahuwa (A Yahuwa not the Yahuwa). My Nehfesh 'Spirit' does wait, and I do Yawchal 'Hope' in his Dawbaw 'Words'.
6 My Nehfesh 'Spirit' waits for the Adonai more than those who keeps guard for the Boqer 'Beginning Of A New Day'; more than those who keeps guard for the Boqer 'Beginning Of A New Day'.

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7 Let Israel hope in a Yahuwa (A Yahuwa not the Yahuwa); for there is Khehsed 'Kindness' and plenty of Fidooth 'Redemption'.
8 And he will Fawdaw 'Redeem' Israel from all his Awwone 'Iniquities'.

Chapter One Hundred And Thirty-One

Let Israel Hope In A Yahuwa For Everlasting

131 A song of degrees of David "the beloved". A Yahuwa (A Yahuwa not the Yahuwa), my heart is not haughty, nor is my eyes lofty: neither do I walk myself in great matters or in things too high for me.
2 Surely I David have behaved and made myself silent, as a child that is weaned of his mother: my Nehfesh 'Spirit' is even as a Gawmal 'Weaned Child'.
3 Let Israel "Ascend To El" hope in A Yahuwa (A Yahuwa not the Yahuwa) from henceforth and for Owlam 'Everlasting'.

Chapter One Hundred And Thirty-Two

Arise, O A Yahuwa In Your Resting Place

132 A Yahuwa (A Yahuwa not the Yahuwa) remember David "the beloved" and all of his afflictions.
2 How he swore to A Yahuwa (A Yahuwa not the Yahuwa) and vowed to the Awbbeer 'Strong' one of Jacob.
3 Surely I will not come in the Ohel 'Tabernacle' of my house, nor ascend up into my spread out bed.
4 I will not give sleep to my

eyes, or Tenoomaw 'Slumber' to my eyelids,
5 Until I find a Mawqome 'Place' for A Yahuwa (A Yahuwa not the Yahuwa), a Mishkawn 'Dwelling Place' for the Awbbeer 'Strong' one of Jacob (Israel).
6 Lo, we heard of it at Ephratah: we found it in the Sawdeh 'Outer Fields' of the wood;
7 We will come into his Mishkawn 'Dwelling Places': we will Shawkhaw 'Bow Down' at his footstool.
8 Arise, O A Yahuwa (A Yahuwa not the Yahuwa), into your Menookhaw 'Resting Place'; you and the Awrone 'Ark' of your strength.
9 Let your Kohane 'Priests' be Lawbash 'Clothed' with righteousness; and let your Khawseed 'Chosen Ones' shout with a ringing cry for joy.
10 For your Ehbed 'Slave' Davids sake, don't turn the face of your Mawsheeakh 'Messiah- Anointed' one.
11 A Yahuwa (A Yahuwa not the Yahuwa) has Shawbah 'Sworn' in truth unto David; he will not turn from it; Of the Feree 'Fruit' of your Behten 'Belly' will I set upon your Kissay 'Throne'.
12 If your sons will keep my Bereeth 'Covenant' and my Aydaw 'Testimony' so that I will Lawmad 'Teach' them, their sons will also Yawshab 'Sit' on your Kissay 'Throne' for ever.

Zion Is The Seat Of Dwelling Of A Yahuwa

13 For A Yahuwa (A Yahuwa not the Yahuwa) has Bawkhar 'Chosen' Zion; he has Awwaw 'Lusted' it for his Moshawb 'Seat of Dwelling' (Habitation).
14 This is my Menookhaw

'Resting Place' for ever: here I will Yawshab 'Dwell'; for I have Awwaw 'Lusted' it (A Yahuwa lusted).

15 I will bless, bless its provision: I will Sawbah 'Satisfy' her poor with Lekhem 'Bread'.

16 I will also Lawbash 'Clothe' her Kohane 'Priests' with Yehshah 'Salvation': and her Khawseed 'Chosen Ones' will shout out loud with a ringing cry for joy.

17 There I will make the horn of David to Tsawmakh 'Spring': I have Awrak 'Arranged' a Neer 'Lamp' for my Mawsheeakh 'Anointed' Messiah.

18 I will clothe his enemies with shame: but on himself, his Nehzer 'Crown' will Tsoots 'Flourish'.

Chapter One Hundred And Thirty-Three

A Song Of David

133 A song of degrees of David "the beloved". Behold, how Tobe 'Agreeable' and how pleasant it is for Awkh 'Brothers' to dwell together in unity!

2 It is like the Tobe 'Agreeable' ointment upon the Roshe 'Head', that descended down upon the Zawqane 'Beard', Aaron's beard also: that went down to the Feh 'Skirt Mouth' of his Middaw 'Garments';

3 As the Tal 'Dew' of Hermon "a sanctuary", that descended upon the Hawrawr 'Mountains' of Zion: for there A Yahuwa (A Yahuwa not the Yahuwa) Tsawwaw 'Commanded' the Berawkaw 'Blessing'; life for Owlam 'Everlasting'.

Chapter One Hundred

And Thirty-Four

Raise Up Your Hands In The Holy Place

134 A song of Mehillaw 'Degrees'. Behold, Bawrak 'Bless' you A Yahuwa (A Yahuwa not the Yahuwa), all you Ehbed 'Slaves' of Yahuwa, which by shadow hour Awmad 'Stand' in the Bahyith 'House' of Yahuwa (Yahuwa has a house).

2 Nawsaw 'Lift' up your Yawd 'Hands' in the Qodesh 'Holy Place', and Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa).

3 A Yahuwa that made the Shawmahyim 'Skies' and the Ehrets 'Planet Earth' Bawrak 'Bless' you out of Zion, his Holy place.

Chapter One Hundred And Thirty-Five

Praise You A Yahuwa, Praise Yah

135 Praise you Yah. Praise the name of A Yahuwa (A Yahuwa not the Yahuwa); praise him, O Ehbed 'Slaves' of A Yahuwa.

2 You that stand in the Bahyith 'House' of A Yahuwa (A Yahuwa has a house), in the Khawtsare 'Courts' of the Bahyith 'House' of Elohinu (Elohinu has a house),

3 Praise you Yah; for A Yahuwa (A Yahuwa not the Yahuwa) is Tobe 'Agreeable': Zawmar 'Sing Praises' to his name; for it is Naweem 'Pleasant'.

4 For Yah has Bawkhar 'Chosen' Jacob to himself, Israel for his Segoollaw 'Treasure'.

5 For I know that A Yahuwa (A Yahuwa not the Yahuwa) is Gawdole 'Great', and our Adonai is

above all Eloheem.
6 Whatever Khawfates 'Pleased' A Yahuwa (A Yahuwa not the Yahuwa) that he did in the Shawmahyim 'Skies' and in the Ehrets 'Planet Earth', in the Yawm 'Seas', and all the Tehhome 'Deep Places'.
7 He causes the Nawsee 'Vapors' to ascend from the ends of the Ehrets 'Planet Earth'; he Awsaw 'Fashions' Bawrawq 'Lightnings' for the Mawtawr 'Rain'; he brings forth the Rooakh 'Soul Of The Wind' out of his Otsaw 'Storehouses'.
8 Who Nawkaw 'Struck' the Bekoor 'Firstborn' of Mitsrayim 'Egypt', both of Adamites and Behaymaw 'Human Beast'.
9 Who sent Oth 'Signs' and Mofaith 'Wonders' in the middle of you, O Mitsrayim 'Egypt', on Pharaoh Ramses II, and on all of his Ehbed 'Slaves'.
10 Who Nawkaw 'Struck' great Goee 'Gentile Nations', and Hawrag 'Killed' Awtsoom 'Mighty' Mehlek 'Rulers';
11 Sihon, ruler of the Amorites, and Og ruler of Bashan, and all the Mamlawkaw 'Kingdoms' of Canaan:
12 And gave their part of the Planet Earth for an Nakhalaw 'Inheritance', an Nakhalaw 'Inheritance' to Israel his Am 'Nation Of People'.
13 Your name, O A Yahuwa (A Yahuwa not the Yahuwa), will be for Owlam 'Everlasting'; and your Zayker 'Remembrance', O A Yahuwa throughout all Dore 'Generations' and Dore 'Generations'.

A Yahuwa Will Repent Himself Upon His Slaves

14 For A Yahuwa (A Yahuwa not the Yahuwa) will Deen 'Judge' his Am

'Nation Of People', and he will Nawkham 'Repent' himself upon his Ehbed 'Slaves'.

15 The Awtsawb 'Fashioned Idols' of the Goee 'Gentile Nation' are silver and gold, the work of Adamite's hands.

16 They have Feh 'Mouths', but they do not Dawbar 'Speak'; they have Ahyin 'Eyes', but they do not Rawaw 'See';

17 They have ears, but they don't listen; nor does there Yaysh 'Exist' any Rooakh 'Soul' in their Feh 'Mouths'.

18 Those that Awsaw 'Fashions' them are like them: so is every one that Bawtakh 'Trusts' in them.

19 Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa), O house of Israel, Jacob's sons and daughters: Bawrak 'Bless' A Yahuwa, O house of Aaron (the Levites).

20 Bawrak 'Bless' A Yahuwa (A Yahuwa not the Yahuwa), O house of Levi: you that fear A Yahuwa, bless A Yahuwa.

The Word Jerusalem As Found In Psalms 135:21, Where It Says: "Blessed Be The Lord (Yahuwa) Out Of Zion (Tseeyone), Which Dwelleth (Shawkan) At Jerusalem (Yerooshawlahim)...", Comes From The Aramic (Hebrew) Word Yeruwshalaim (ירושלם) Or Yeruwshalayim (ירושלים) Meaning "City Of Peace". The Ashuric/Syriac (Arabic) Word Is Uwrushalim (اروشليم) (El's Holy Qur'aan 87:142, 145). It Is Also Called Daru Islaam (دار السلام) In Quran 6:127 Meaning 'Abode Of Peace', And This Is What Jesus Meant In Matthew 6:10 When He Said "Thy Kingdom (Basiliah)

Come. Thy Will Be Done In Earth (Ghay), As It Is In Heaven (Ooranos Meaning The Orion Skies).". Jerusalem Was Originally Called Tilmun, Kodesh. Jerusalem Was The Capitol Of The Cities Of The ***Agreeable, Eloheem, Anunnaqi*** *When They Established Their Empire On Earth (Refer To Holy Tablets, Tablet 2, Chapter 1, Verse 82). Jerusalem Is Presently The Chief City Of Palestine And The Capitol Of The United Kingdom. It Is The Ancient Capitol Of The Kingdom Of The Israelites. Jerusalem Is Presently Located Amongst The Judean Hill Range, Bordering On The Judean Desert. Yahuwa's Temple Was Built In Jerusalem As Mentioned In Psalms 68:29 "Because Of Thy Temple (Haykawl) At Jerusalem (Yerooshawlahim) Shall Kings (Mehlek) Bring Presents Unto Thee.". All The Vessels And Materials Were Gathered By David, (2 Samuel 8:11) And The Temple Was Built By Solomon (1 King 7:51), His Successor To The Throne. David Was Not Allowed To Build The Temple Because In 1Kings 5:3, It Says That He Was A Man Of War, So His Son Solomon Was Chosen To Build The Temple In 1Kings 5:5, And It Was Called The Temple Of Solomon (1 Chronicles 6:10). Do Not Mistake The Old Jerusalem Which Is Located In Palestine In The East, For The New Jerusalem (Revelation 21:2) Which Took Root In The West As Us, The Holy Tabernacle Ministries, Now Residing On Qodesh. The New Jerusalem Is Known As The New City Of Peace,* ***Which The 24 Elders Reside On, Will Be Descending Down***

From The Orion Skies From The Mothership Nibiru "That Which Crosses The Sky Or Planet Of The Crossing". Nibiru Holds 2,088 Shams, Which Are Passenger Crafts, That Can Hold 50 Passenger Crafts Each Totaling 144,000; These Are Those Prepared Just Like A Bride Adorned For Her Mate (Revelation 21:2) (Refer To Scroll #174, El's Holy Injiyl). It Is The Heavenly Kingdom Of Yahuwa Which Will Descend And Establish Itself Here On Earth (Matthew 6:10).

21 Bawrak 'Blessed' be A Yahuwa (A Yahuwa not the Yahuwa) out of Zion, which Shawkan 'Dwells' at Jerusalem. Hawlal 'Praise' you Yah.

Chapter One Hundred And Thirty-Six

Give Praises, For His Kindness Is For Everlasting

136 O give praises to A Yahuwa (A Yahuwa not the Yahuwa) for he is Tobe 'Agreeable': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.

2 O give praises to the Elohe of Eloheem: for his Khehsed 'Kindness' is for Owlam 'Everlasting'.

3 O give praises to the Adonai of Adoneems: for his Khehsed 'Kindness' is for Owlam 'Everlasting'.

4 To him who alone does Gawdole 'Great' Fawlaw 'Wonders': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.

5 To him that by Tawboon 'Overstanding' Awsaw 'Fashioned' the Shawmah-yim 'Skies': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.

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Figure 96
Og, Ruler Of Bashan

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Figure 97
Sihon, Ruler Of The Amorites

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Figure 98
Edom Also Called Esau

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6 To him that Rawqah 'Beat Out' the Ehrets 'Planet Earth' above the Mahyim 'Waters': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
7 To him that Awsaw 'Fashioned' Gawdole 'Great' Ore 'Lights' (the sun, moon, and stars): for his Khehsed 'Kindness' is for Owlam 'Everlasting':
8 The Shemesh 'Sun' to have Memshawlaw 'Dominion' by day: for his Khehsed 'Kindness' is for Owlam 'Everlasting':
9 The Yerawaykh 'Moon' and Kokawb 'Stars' to have Memshawlaw 'Dominion' by Lahyil 'Shadow Hour': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
10 To him that smote Mitsrayim 'Egypt' in their Bekore 'Firstborn': for his Khehsed 'Kindness' is for Owlam 'Everlasting':
11 And brought Israel forth out from amongst them: for his Khehsed 'Kindness' is for Owlam 'Everlasting':
12 With a Khawzawq 'Strong' Yawd 'Hand', and with a Nawtaw 'Stretched Out' Zeroah 'Arm': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
13 To him which Gawzar 'Cut' the Soof 'Reed' Yawm 'Sea' off into parts: for his Khehsed 'Kindness' is for Owlam 'Everlasting':
14 And allowed Israel to Awbar 'Pass' through the middle of it: for his Khehsed 'Kindness' is for Owlam 'Everlasting':
15 But Nawar 'Shook Off' Pharaoh and his Tsawbaw 'Host' in the Soof 'Reed' sea: for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
16 To him which Yawlak 'Walked' his Am 'Nation Of People' through the Midbawr 'Wilderness': for his Khehsed 'Kindness' is

for Owlam 'Everlasting'.
17 To him which smote Gawdole 'Great' Mehlek 'Rulers': for his Khehsed 'Kindness' is for Owlam 'Everlasting':
18 And Hawrag 'Killed' Addeer 'Majestic' Mehlek 'Rulers': for his Khehsed 'Kindness' is for Owlam 'Everlasting':
19 Sihon the Mehlek 'Ruler' of the Amorites: for his Khehsed 'Kindness' is for Owlam 'Everlasting':
20 And Og the Mehlek 'Ruler' of Bashan: for his Khehsed 'Kindness' is for Owlam 'Everlasting':
21 And gave their part of the Planet Earth for a Nakhalaw 'Inheritance': for his Khehsed 'Kindness' is for Owlam 'Everlasting':
22 An Nakhalaw 'Inheritance' unto Israel his Ehbed 'Slave': for his Kheshsed 'Kindness' is for Owlam 'Everlasting'.
23 Who remembered us when we were in our Shayfel 'Low State': for his Khehsed 'Kindness' is for Owlam 'Everlasting':
24 And has torn us from our Tsar 'Troubled' enemies: for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
25 Who gives Lekhem 'Bread' to all Bawsawr 'Skin And Flesh': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.
26 O give Yawdaw 'Praises' to the El of the Shawmahyim 'Skies': for his Khehsed 'Kindness' is for Owlam 'Everlasting'.

Chapter One Hundred And Thirty-Seven

The Captive Of Jerusalem

137 By the rivers of Babylon, there we Yawshab 'Sat' down and Bawkaw

'Wept' when we Zawkar 'Remembered' Zion.
2 We Tawlaw 'Hung' our Kinnore 'Harps' on the willows in the middle of it.
3 For those (Babylonians) who carried us away as Shawbaw 'Captives' asked of us a said Sheer 'Song'; and those that Tolawl 'Wasted' us asked of us Simkhaw 'Joy', saying: "Sheer 'Sing' one of the Sheer 'Songs' of Zion.
4 How will we Sheer 'Sing' A Yahuwa's (A Yahuwa not the Yahuwa's) song in Naykawr 'Foreign' ground, (Babylon, a land we are captives in)?
5 If I forget you, O Jerusalem, let my right hand forget.
6 If I don't Zawkar 'Remember' you, let my Lawshone 'Tongue' cleave to the top of my mouth, if I don't Awlaw 'Ascend' Jerusalem as the head of my Simkhaw 'Joy'.
7 Zawkar 'Remember', O A Yahuwa (A Yahuwa not the Yahuwa), the children of Edom in the day of Jerusalem trouble; who said: "Leave it bare, leave it Awraw 'Bare', down to the Yesode 'Foundations' of it.
8 O daughter of Babylon, who are to be Shawdad 'Violently Destroyed'; happy is he who rewards you as you have Gawmal 'Repayed' us for our Ghemool 'Dealings'.
9 He will be Ehsher 'Happy', that takes and Nawfats 'Dashes' your Olale 'Little Ones' against the Shehlah 'Cliffs'.

Chapter One Hundred And Thirty-Eight

You Answered My Call, O A Yahuwa

138 A song of David "the

beloved" I will praise you with my heart: I will Zawmar 'Sing Praises' to the Eloheem before you.

2 I will Shawkhaw 'Bow Down' towards your Qodesh 'Holy' Haykawl 'Temple', and Yawdaw 'Praise' your name for your Khehsed 'Kindness' and for your Ehmeth 'Truth': for you have Gawdal 'Magnified' your Imraw 'Utterance' above all your name.

3 In the day when I Qawraw 'Cried', you Awnaw 'Answered' me, and strengthened me with Oze 'Strength' in my Nehfesh 'Spirit'.

4 All the Mehlek 'Rulers' of the Ehrets 'Planet Earth' will praise you, O A Yahuwa (A Yahuwa not the Yahuwa), when they hear the words of your mouth (A Yahuwa has a physical mouth).

5 They will sing in the ways of A Yahuwa (A Yahuwa not the Yahuwa): for Gawdole 'Great' is the Kawbode 'Glory' of A Yahuwa (A Yahuwa not the Yahuwa).

6 Although A Yahuwa's Abode is above, yet he is able to Rawaw 'See' down to those in a Shawfawl 'Low State', but as for the Gawboah 'Proud' he Yawdah 'Knows' and keeps them afar off.

7 Though I walk in the Qehreh 'Midst' of trouble, you will liven me up: you will stretch forth your Yawd 'Hand' (A Yahuwa has physical hands) against the wrath of my enemies, and your Yawmeen 'Right Hand' will Yawshah 'Save' me.

8 Oh A Yahuwa (A Yahuwa not the Yahuwa), my end will surely come by your Khehsed 'Kindness', and O A Yahuwa may you endure forever: and never

cease from the Mahaseh 'Works' of your own Yawd 'Hands'.

Chapter One Hundred And Thirty-Nine

Your Hands Will Lead Me Through

139 To the conductor of the musician, a song of David "the beloved". O A Yahuwa (A Yahuwa not the Yahuwa), you have searched me, and known me.

2 You know my sittings and my uprising, you Bene 'Overstand' my Rayah 'Purpose' from far off.

3 You scattered my paths and my lying down, and you are Sawkan 'Acquainted' with all of my Dehrek 'Ways'.

4 For there is not a Millaw 'Speech' in my Lawshone 'Tongue', Lo A Yahuwa (not the Yahuwa), you know it altogether.

5 You have Tsoor 'Beset' me behind and before, and placed the Kaf 'Palms' of your hands on me.

6 Such Dahath 'Knowledge' is too Filee 'Wonderful' for me; it is too high, I cannot attain to it.

7 Where will I walk from your Rooakh 'Soul'? Or where will I run away from the presence of your Fawneem 'Face'?

8 If I Nawsaq 'Ascend Up' into the Shawmahyim 'Skies' you are there: if I spread my bed in the Sheol 'Underworld', Lo, you are there.

9 If I lift up the Kawnawf 'Wings' of Shakhar 'Dawn', (Tarnush, father of Lucifer the devil the reptilian explaining that no matter where he may go, there he encounters the all just like the sun), and abide in the Akhareeth 'After-Part' of

the Yawm 'Sea' (as the sun appears to set or rise at the furthest point on the horizon or the hori-zon).
10 Even there will your (physical son) Yawd 'Hand' Nawkhaw 'Lead' me, and your (physical) Yawmeen 'Right Hand' will take hold of me.
11 If I say, "Surely the Khoshek 'Darkness' will Shoof 'Bruise' me; and the shadow hour will be Ore 'Light' round about me.
12 Yes, the Khoshek 'Darkness' does not darken itself from you; but the shadow hour lights as the day: for darkness is as light.
13 For you have Qawnaw 'Acquired' my reins: you have covered me in my mother's Behten 'Womb'.
14 I will praise you; for I am fearfully and wonderfully done: your Mahaseh 'Works' are wonderful; and my Nehfesh 'Spirit' exceedingly knows it.

I Was Fashioned In The Secret Hiding Place, And Embroidered In The Lowest Parts Of The Planet Earth

When David Makes Reference To His Might (Otsem) He Is Talking About The Strength Of His Bones, And When He's Making Reference To The Secret Hiding Place He's Talking About His Mother Hilmah's Womb. He Was Making Reference To How Yahuwa Knew All About Him And What He Would Be Before He Was Born.

15 My Otsem 'Might' was not concealed from you, when I was Awsaw 'Fashioned' in the Sayther 'Secret Hiding Place', and Rawqam 'Embroidered' in

the Takhtee 'Lowest Parts' of the Planet Earth.

16 Your eyes did see my Golem 'Coming To Birth'; and in your Sayfer 'Scroll', all of my members are Kawthab 'Written', my days without limit was already Yawtsar 'Shaped', before there was Ekhawd 'One' of them.

17 How your Rayah 'Purpose' is also Yawqar 'Precious' to me, O El! How the head of them are Awtsam 'Mighty'!

18 If I should count them, they are more than the Khole 'Sand': when I awake, I am still with you.

19 Surely you will Qawtal 'Kill' the Rawshaw 'Wicked', O Eloah: therefore, you Dawm 'Bloody' Enosites, depart from me.

20 For they speak against you wickedly, and your Awr 'Enemies' bear your name in Shaww 'Falsehood'.

21 Do I not Sawnay 'Hate' those that Sawnay 'Hate' you, O A Yahuwa (A Yahuwa not the Yahuwa)? And am I not Qoots 'Grieved' at those that rise up against you?

22 I hate them with a Takleeth 'Completeness' of Sinaw 'Hatred': they have become my enemies.

23 Search me, O El, and know my inner heart: Bawkhan 'Test' me, and now my Saraf 'Disquieting Thoughts':

24 And see if there is any ways of sorrow in me, and Nawkhaw 'Lead' me in the Owlam 'Everlasting' way.

Chapter One Hundred And Forty

O A Yahuwa, Let My Enemies Suffer

140 To the conductor of

the musician, a song of David "the beloved". Make me Khawlats 'Escape', O A Yahuwa (A Yahuwa not the Yahuwa), from the Rah 'Disagreeable' Adamites: keep me from the Khawmawce 'Violent' Eesh 'Male Living Beings'.

2 Which Kawshab 'Plots' in their Labe 'Hearts'; they sojourn together daily for Milkhawmaw 'Battle'.

3 They have Shawnan 'Sharpened' their Lawshone 'Tongues' like a Nakhash 'Serpent'; Akshoob 'Asp' Khaymaw 'Poison' is under their lips. Selah "fall down and pray".

4 Keep me, O A Yahuwa (A Yahuwa not the Yahuwa), from the hands of those who are Rawshaw 'Wicked'; keep me from the Khawmawce 'Violent' male living beings; who Kawshab 'Plotted' to thrust my steps.

5 The Gayeh 'Proud' have Tawman 'Hid' a Fakh 'Snare' for me, and Khehbel 'Cords'; their hands have Fawras 'Spread' a Rehsheth 'Net' by the path; they have placed Moqashe 'Traps' for me. Selah "fall down and pray".

6 I said to A Yahuwa (A Yahuwa not the Yahuwa), you are my El: give an ear to the voice of my Takhanoon 'Supplications', O A Yahuwa.

7 O A Yahuwa (A Yahuwa not the Yahuwa) the Adonai, the Oze 'Strength' of my Yeshooaw 'Salvation', you have covered my head in the day of armory.

8 Don't give, O A Yahuwa (A Yahuwa not the Yahuwa), the desires of the Rawshaw 'Wicked': don't further his wicked devices; unless they raise themselves up. Selah "fall down and pray".

9 As for the head of those that are surrounding me, let the Awmawl 'Suffering' of

their own lips Kawsaw 'Cover' them.
10 Let Gehkhel 'Burning Coals' Mote 'Slip' upon them: let them fall into the fire; into Mahhomoraw 'Deep Pits', that they don't rise up again.
11 Don't let a male living beings tongue be Qoon 'Established' in the Planet Earth: disagreeable things will Tsood 'Hunt' the Khawmawce 'Violent' male living being to Medakhfaw 'Push' him over.
12 I know that A Yahuwa (A Yahuwa not the Yahuwa) will do the Deen 'Judge' of those who are Awnee 'Poor', and the Mishfawt 'Judgment' of the Ebyone 'Needy'.
13 Surely those who are righteous as a Zodoqite will give praise to your name: the Yawshawr 'Upright' will dwell in your presence.

Chapter One Hundred And Forty-One

Don't Leave My Spirit Bare Of You, O A Yahuwa

141 A song of David "the beloved". A Yahuwa (A Yahuwa not the Yahuwa), I cry to you: hurry unto me; give ear unto my Qole 'Voice', when I cry to you.
2 Let my Tefillaw 'Prayer' be prepared in front of you as Qetoreth 'Incense'; and the Masayth 'Uplifting' of the Kaf 'Palms' of my hands as the Ehreb 'Dusk Period' Minkhaw 'Meal Offering'.
3 Place a Shomraw 'Guard' O A Yahuwa (A Yahuwa not the Yahuwa), before my mouth; keep the Dehleth 'Doors' of my Sawfaw 'Lips' shut.
4 Incline my Labe 'Heart' to any Rah 'Disagreeable' speeches, to also practice

wicked Aleelaw 'Deeds' with male living beings that do Awwen 'Iniquity': and don't let me eat of their Manam 'Delicacies'.

5 Let those who are righteous as a Zodoqite Hawlam 'Smite' me; it will be a Khehsed 'Kindness': and let him Yawkahh 'Reprove' me; it will not be a Roshe 'Head' Shehmen 'Oil', which will not be Noo 'Forbidden' upon my head: for my Tefillaw 'Prayers' also will be in their Rah 'Disagreeable' acts.

6 When their Shawfat 'Judges' are overthrown by hands in the Sehlah 'Cliffs', they will hear my words; for they are Nawame 'Pleasant'.

7 Our Ehtsem 'Bones' are Fawzar 'Scattered' at the mouth of Sheol "the underworld", as when one tills the ground and Bawqah 'Cleaves' upon the Ehrets 'Earth'.

In You I Put My Trust

8 But my eyes are to you, O A Yahuwa (A Yahuwa not the Yahuwa) the Adonai: in you I put my Khawsaw 'Trust'; do not leave my Nehfesh 'Spirit' Awraw 'Bare' of you.

9 Keep me away from the hands of Fakh 'Snares' which they have Yawqoshe 'Laid' for me, and the Moqashe 'Traps' of those who do of Awwen 'Iniquity'.

10 Let the Rawshaw 'Wicked' Nawfal 'Fall' in their own Makmawr 'Nets' that they have set for me, let it be that I Awbar 'Pass' through it altogether.

Chapter One Hundred And Forty-Two

A Yahuwa, Deliver Me From My Pursuers

142 Maschil of David "the beloved"; a Tefillaw 'Prayer' when he was in the cave hiding from Saul. With my voice, I cried out to you A Yahuwa (A Yahuwa not the Yahuwa); with my voice to A Yahuwa, I made myself Khawnan 'Merciful'.

2 I poured out my Seeakh 'Complaints' in front of him; I showed my trouble before him.

3 When my Rooakh 'Soul' was Awtaf 'Overwhelmed' within me, you knew my Nawtheeb 'Pathways'. In the way which I walked, they (my enemies) have hid a Fakh 'Snare' for me.

4 I Nawbat 'Looked' on my right hand, and saw, although there was none that would Nawkar 'Recognize' me: the Mawnoce 'Place Of Escape' Awbad 'Perished' from me; no one Dawrash 'Sought' for my Nehfesh 'Spirit'.

5 I cried out to you, O A Yahuwa (A Yahuwa not the Yahuwa): I said: "You are my Makhaseh 'Shelter' and my Khayleq 'Portion' in the part of the Planet Earth of those who are Khahee 'Living'.

6 Listen to my Rinnaw 'Ringing Cry'; for my countenance is very low: Nawtsal 'Deliver' me from my pursuers; for they are Awmats 'Stronger' than me.

7 Bring forth my Nehfesh 'Spirit' out of Masgare 'Prison', so that I may praise your name: those who are righteous as a Zodoqite will Kawthar 'Encircle' me; for you will Gawmal 'Repay' me.

Chapter One Hundred And Forty-Three

Put An End To My Enemies

143 A song of David "the

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beloved". Hear my Tefillaw 'Prayer', O A Yahuwa, give ear (listen) to my Takhanoon 'Supplications': answer me in your Emoonaw 'Faithfulness', and in your righteousness.

2 And come into Mishfawt 'Judgment' with your Ehbed 'Slave': for in your face will no Khahee 'Living' person be justified.

3 For the enemy has pursued behind my Nehfesh 'Spirit'; he has Dawkaw 'Crushed' my Khahee 'Life' down into the Planet Earth; he has caused me to dwell in Makhshawk 'Dark Places', as those that have been Mooth 'Dead' for a long time.

4 Therefore my Rooakh 'Soul' is overwhelmed within me; my heart within me is Shawmame 'Desolate'.

5 I Remember the Qehdem 'Olden' days; I Dawgaw 'Murmur' on all of your Foal 'Doings'; I Seeakh 'Meditate' on the works of your Yawd 'Hands'.

6 I Fawras 'Spread Forth' my hands to you: my Nehfesh 'Spirit' thirst after you, as an Awyafe 'Exhausted' Planet Earth. Selah "fall down and pray".

7 Quickly Shawmah 'Hear' me, O A Yahuwa (A Yahuwa not the Yahuwa): my Rooakh 'Soul' fails: don't Sawthar 'Conceal' your Fawneem 'Face' (A Yahuwa has a physical face) from me, unless I become like those that Yawrad 'Descend' down into the Bore 'Dry Well'.

8 Allow me to Shawmah 'Hear' your Khehsed 'Kindness' in the beginning of a new day; for I do Bawtakh 'Trust' in you: cause me to know which way I should walk; for I lift up my Nehfesh 'Spirit' to you.

9 Nawtsal 'Deliver' me, O A Yahuwa (A Yahuwa not

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the Yahuwa), from my enemies: I flee to you to Kawsaw 'Cover' me.

10 Lawmad 'Teach' me to do your Rawtsone 'Pleasure' (your will); for you are Elowhe: your Rooakh 'Soul' is Tobe 'Agreeable'; Nawkhaw 'Lead' me into the Ehrets 'Earth' of Meeshore 'Uprightness'.

11 Khawyaw 'Liven' me, O A Yahuwa (A Yahuwa not the Yahuwa), for your name's sake: for your righteousness' sake, bring my Nehfesh 'Spirit' out of trouble.

12 And of your Khehsed 'Kindness', Tsawmath 'Put An End' to my enemies', and cause all of them that afflicts my Nehfesh 'Spirit', to Awbad 'Perish': for I am your Ehbed 'Slave'.

Chapter One Hundred And Forty-Four

A Yahuwa Taught My Hands To Make War

144 A song of David "the beloved". Bawrak 'Blessed' be A Yahuwa my Tsoor 'Rock', which Lawmad 'Teaches' my Yawd 'Hands' to Qerawb 'War', and my Etsbah 'Fingers' to Milkhawmaw 'Battle'.

2 My Khehsed 'Kindness', and my Mawtsood 'Fortress'; my Misgawb 'Refuge', and my means of Fawlat 'Escape'; my Mogan 'Shield', and he in whom I put my Khawsaw 'Trust'; who Rawdad 'Subdues' my Am 'Nation Of People' under me.

3 A Yahuwa, what is Adamites, that you Yawdah 'Know' of him! Or the son of Enosites, that you Kawshab 'Plot' of him!

4 Adamites are Dawmaw 'Likened' unto Heh'bel 'Vanity': his days are as a

Tsale 'Shadow Of Protection' that Awbar 'Passes' away.

5 Nawtaw 'Stretch Out' your Shawmahyim 'Skies', O A Yahuwa (A Yahuwa not the Yahuwa), and Yawrad 'Descend Down': Nawgah 'Touch' the mountains, and they will Awshan 'Smoke'.

6 Cast forth Bawrawq 'Lightning', and make them Foots 'Scatter': send out your Khayts 'Arrows', and put them in Hawmam 'Commotion'.

7 Send your Yawd 'Hand' from Mawrome 'On High'; Fawtsaw 'Part Me Open', and deliver me out of great waters, from the hands of Naykawr 'Strange' children;

8 Whose mouths speaks falsehood, and their right hands is a right hand of Shehker 'Lies'.

9 I will sing a Khawdawsh 'New' song to you, O Eloheem: upon a Nehbel 'Psaltery' and a musical instrument of ten strings, will I Zawmar 'Sing Praises' to you.

10 It is he that give Teshooaw 'Deliverance' to Mehlek 'Rulers': who parts David "the beloved" his Ehbed 'Slave' from the Rah 'Disagreeable' Khchrcb 'Sword'.

11 Part me, and Nawtsal 'Deliver' me from the hand of Naykawr 'Strange' children, whose mouth does speaks falsehood, and their right hand is a right hand of Shehqer 'Lies':

12 That our sons may be as Gawdal 'Great' Nawteeah 'Plants' in their Nawoor 'Early Childhood Life'; that our Bath 'Daughters' may be as Zawweeth 'Corner Stones', who were cut after the Tabneeth 'Structure' of a Haykawl 'Temple':

13 That our Mehzew 'Garners' may be full, all kinds of Fooq 'Furnish':

that our Tsone 'Sheep' may bring forth thousands and many in our streets:

14 Our oxen strong for Sawbal 'Labour'; no Fehrets 'Breaching' in it, nor Yawtsaw 'Going Out'; that no Tsewawkhaw 'Outcry' is in our Rakhobe 'Open Places'.

15 Ehsher 'Happy' is that Am 'Nation Of People', that is like this: yes, happy is that Am 'Nation Of People', whose Eloheem is A Yahuwa (A Yahuwa not the Yahuwa).

Chapter One Hundred And Forty-Five

Your Kingdom Is An Everlasting Kingdom

145 David's "the beloved" song of Tehhillaw 'Praise'. I will Room 'Raise' you up Elohe, the Mehlek 'Ruler', I will Bawrak 'Bless' your name for Owlam 'Everlasting' and ever.

2 I will Bawrak 'Bless' you every day; I will praise your name for Owlam 'Everlasting' and ever.

3 A Yahuwa (A Yahuwa not the Yahuwa) is Great, and very much to be praised; and his Ghedoolaw 'Greatness' is unsearchable.

4 One generation will Shawbakh 'Soothe' your work to another generation, and will make your Gheboorаw 'Mighty' acts known.

5 I will Seeakh 'Meditate' of the Kawbode 'Glorious' honor of your splendor, and of your wondrous works.

6 And they will speak of the Ezooz 'Strength' of your fearful acts: and I will count your greatness.

7 They will Nawbah 'Gush Forth' the remembrance of your many Toob 'Agreeableness', and will

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shout with a ringing cry of your righteousness.
8 A Yahuwa (A Yahuwa not the Yahuwa) is Khannoon 'Gracious', and full of Rakhoom 'Compassion'; long-suffering, and of Gawdole 'Great' Khehsed 'Kindness'.
9 A Yahuwa (A Yahuwa not the Yahuwa) is Tobe 'Agreeable' to all: and his Rakham 'Mercies' shows all in his Mahaseh 'Works'.
10 All your works will Yawdaw 'Praise' you, O A Yahuwa (A Yahuwa not the Yahuwa); and your Khawseed 'Chosen Ones' will Bawrak 'Bless' you.
11 They will speak of the glory of your Malkooth 'Kingdom', and talk about your Gheboorаw 'Might';
12 To make his mighty acts known to the sons of Adamites, and the Kawbode 'Glorious' Hawdawr 'Honor' of his Malkooth 'Kingdom'.
13 Your Malkooth 'Kingdom' is an Owlam 'Everlasting' kingdom, and your Memshawlaw 'Dominion' stays for all generations and generations.
14 A Yahuwa (A Yahuwa not the Yahuwa) Sawmak 'Upholds' all those that Nawfal 'Fell', and raises up all those that Kawfaf 'Bows Down'.
15 The eyes of all Sawbar 'Waits' on you; and you give them their food in due season.
16 You Fawthakh 'Opened' your hands, and satisfied the pleasure of every living thing.
17 A Yahuwa (A Yahuwa not the Yahuwa) is righteous as a Zodoqite in all his Dehrek 'Ways', and Khawseed 'Chosen' in all his works.

A Yahuwa Is Near To All

Of Those That Calls On Him

18 A Yahuwa (A Yahuwa not the Yahuwa) is near to all of those that call on him, to all that call on him in Ehmeth 'Truth'.
19 He will fulfill the Rawtsone 'Pleasure' of those that Yawray 'Fear' him: he will also hear their cry, and Yawshah 'Save' them.
20 A Yahuwa (A Yahuwa not the Yahuwa) keeps all of those that Awhab 'Loves' him: but all of the Rawshaw 'Wicked' ones, he will Shawmad 'Destroy'.
21 My mouth will speak of the praises of A Yahuwa (A Yahuwa not the Yahuwa): and let all those with Bawsawr 'Skin And Flesh' Bawrak 'Bless' his Qodesh 'Holy' name for Owlam 'Everlasting' and ever.

Chapter One Hundred And Forty-Six

Put Your Trust In A Yahuwa

146 Hawlal 'Praise' you Yah. Hawlal 'Praise' A Yahuwa (A Yahuwa not the Yahuwa), O my Nehfesh 'Spirit'.
2 While I live, I will Hawlal 'Praise' A Yahuwa (A Yahuwa not the Yahuwa): I will Zawmar 'Sing Praises' to Elohe while I am alive.
3 Don't put your Bawtakh 'Trust' in Nawdeeb 'Noble Ones', nor in the sons of Adamites, in whom there is no Teshooaw 'Deliverance'.
4 When his Rooakh 'Soul' goes forth from his body, he returns to his state as Adamah 'Ground'; in that very day his Eshtonaw 'Thoughts' Awbad 'Perish'.
5 Happy is he that has the El of Jacob (Israel) for his

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Ayzer 'Help', who Sayber 'Examines' in A Yahuwa (A Yahuwa not the Yahuwa) Eloheuw:
6 Which made the Shawmahyim 'Skies' and Ehrets 'Planet Earth', the Yawm 'Sea', and all that is in it: which keeps truth for Owlam 'Everlasting':
7 Which does Mishfawt 'Judgment' for those who are Awshaq 'Oppressed': which gives Lekhem 'Bread' to the hungry. A Yahuwa (A Yahuwa not the Yahuwa) Nawthar 'Loosens' those who are Awsar 'Bound'.
8 A Yahuwa (A Yahuwa not the Yahuwa) opened the eyes of the Iwware 'Blind' (A Yahuwa heals the blind): A Yahuwa Zawqaf 'Raises Them Up' that are Kawaf 'Bowed Down': A Yahuwa Awhab 'Loves' the Zodoqites "righteous ones".
9 A Yahuwa (A Yahuwa not the Yahuwa) keeps the sojourners; he Ood 'Testifies' for the Yawthome 'Fatherless' and the Almawnaw 'Widow' from there misery: but the ways of those who are Rawshaw 'Wicked', he deals with perversely.
10 A Yahuwa (A Yahuwa not the Yahuwa) will Mawlak 'Rule' for Owlam 'Everlasting', even Eloheek, O Zion, to all the generations and generations. Hawlal 'Praise' you Yah.

Chapter One Hundred And Forty-Seven

A Yahuwa Is Pleased In Those That Fear Him

147 Praise you Yah, for it is Tobe 'Agreeable' to sing praises to Elohinu; for it is Naweem 'Pleasant'; praises is Nawweh 'Beautiful'.
2 A Yahuwa (A Yahuwa

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not the Yahuwa) does Bawnaw 'Build' Jerusalem: he gathers together the outcasts of Israel.
3 He Rawfaw 'Heals' the broken heart, and Khawbash 'Binds' their Atstsehbeth 'Pain'.
4 He numbers the number of the Kokawb 'Stars'; he Qawraw 'Calls' them all by their (astrological) names.
5 Our Awdone is great, and has many Koakh 'Power': his Tawboon 'Overstanding' is numbered.

A Yahuwa Testifies For The Meek

6 A Yahuwa (A Yahuwa not the Yahuwa) testifies for the Awnaw 'Meek': he brings the wicked low to the Ehrets 'Planet Earth'.
7 Answer to A Yahuwa (A Yahuwa not the Yahuwa) with Todaw 'Thanksgiving'; Zawmar 'Sing Praises' on the Kinnore 'Harp' to Elohinu:
8 Who Kawsaw 'Covers' the Shawmahyim 'Skies' with Awb 'Thick Clouds', who establishes the Mawtawr 'Rain' for the Ehrets 'Planet Earth', who makes grass to spring on Har 'Mountains'.
9 He gives his bread to the Behaymaw 'Human Beast', and to the sons of Orabe 'Ravens' which cries.
10 He does not take delight in the mightiness of the horse: he is not Rawtsaw 'Pleased' in the Shoqe 'Thighs' of a male living being.
11 A Yahuwa (A Yahuwa not the Yahuwa) is Rawtsaw 'Pleased' in those that Yawray 'Fear' him, in those that Yawchal 'Hopes' in his Khehsed 'Kindness'.
12 Shawbakh 'Soothe' A Yahuwa (A Yahuwa not the Yahuwa), O Jerusalem; praise Eloheek, O Zion.

13 For he has strengthened the bars of your Shahar 'Gates'; he has Bawrak 'Blessed' your sons amongst you.
14 He places Shawlome 'Peace' (Islaam) within your Ghebool 'Borders', and satisfies you with the finest of wheat.
15 He sends forth his Imraw 'Utterance' on the Ehrets 'Planet Earth': his word runs very swiftly.
16 He gives Shehleg 'Snow' like Tsehmer 'Wool': he scatters the Kefore 'Hoarfrost' like ashes.
17 He sends forth his ice like fragments: who can stand in front of his cold?
18 He sends his word, and melts them: he causes his Rooakh 'Soul Of The Wind' to blow, and the waters to Nawzal 'Flow'.
19 He made his word known to Jacob (Israel), his Khoqe 'Customs' and his Mishfawt 'Judgments' to Israel (Jacob).
20 He has done so with any Goee 'Gentile Nation': and they have not known his Mishfawt 'Judgments'. Praise you Yah.

Chapter One Hundred And Forty-Eight

Let Them Praise The Name Of A Yahuwa

148 Praise you Yah from the Shawmahyim 'Skies': praise him Mawrome 'On High'.
2 Hawlal 'Praise' him, all his Malawk 'Angelic Beings'; Hawlal 'Praise' him, all his Tsawbaw 'Heavenly Hosts'.
3 Hawlal 'Praise' him, Shehmesh 'Sun' and Yerayakh 'Moon': Hawlal 'Praise' him Kokawb 'Stars' of Ore 'Light'.
4 Hawlal 'Praise' him, you

Shawmahyim 'Skies' of Shawmahyim 'Skies', and you Mahyim 'Waters' that are above the firmaments of the Shawmahyim 'Skies'.

A Yahuwa Commanded And Pro-Created

5 Let them Hawlal 'Praise' the name of A Yahuwa (A Yahuwa not the Yahuwa): for he Tsawwaw 'Commanded', and they were Bawraw 'Pro-Created'.
6 He has also made them Awmad 'Stand' for ever and Olawm 'Everlasting': he has given a Khoqe 'Custom' (a decree) which will not Awbar 'Pass'.
7 Hawlal 'Praise' A Yahuwa (A Yahuwa not the Yahuwa) from the Ehrets 'Planet Earth', you Taneen 'Sea-Dragons', and all Tehhome 'Deeps':
8 Fire and hail; snow, and thick smoke; storm Rooakh 'Soul Of The Wind' fulfill his Dawbaw 'Word':
9 Mountains, and all of the hills; Feree 'Fruitful' trees, and all Ehrez 'Cedars':
10 Khahee 'Living Beasts', and all of the Behaymaw 'Cattle'; Rehmes 'Creeping' Things, and Kawnawf 'Winged' Tsiffore 'Birds':
11 Mehlek 'Rulers' of the Planet Earth, and all Lehome 'People'; Sar 'Princes', and all Shawfat 'Judges' of the Planet Earth:
12 Both Bawkhoor 'Young Men' and Bethoolaw 'Virgins'; Zawqane 'Elders' and Nahar 'Boys'.
13 Let him Hawlal 'Praise' the Shame 'Name' of A Yahuwa (A Yahuwa not the Yahuwa): for his name is alone Sawgab 'Too High'; his Hode 'Honor' is Al 'Above' the Ehrets 'Planet Earth' and Shawmahyim 'Skies'.
14 He also exalts the Qehren 'Horn' of his nation of people, the Tehhillaw

'Praise' of all of his Khawseed 'Chosen Ones'; of the children of Israel, a Am 'Nation Of People' Qawrobe 'Near' to him. Hawlal 'Praise' you Yah.

Chapter One Hundred And Forty-Nine

Praise You Yah!

149 Praise you Yah. Sing a new song to A Yahuwa (A Yahuwa not the Yahuwa), and his Tehhillaw 'Praise' in the Qawhawl 'Congregation' of Khawseed 'Chosen Ones'.

2 Let Israel Sawmakh 'Give A Glad Declaration' in him who Awsaw 'Fashioned' him: Let the sons of Zion be Gheel 'Exulted' in their Mehlek 'Ruler'.

3 Let them praise his name in the Mawkhole 'Dance'. Let them Zawmar 'Sing Praises' to him with Tofe 'Timbrel' and Kinnore 'Harp'.

4 For A Yahuwa (A Yahuwa not the Yahuwa) takes Rawtsaw 'Pleasure' in his Am 'Nation Of People'. He will Fawrar 'Beautify' the Awnaww 'Meek' with Yeshooaw 'Salvation'.

5 Let the Khawseed 'Chosen Ones' be truimphful in their Kawbode 'Glory'. Let them Rawnan 'Shout With A Ringing Cry' upon their beds.

Speak Only High Of El, And Back With The Two Edge Sword (The Tongue)

The Two Edges Of The Sword Represents The Cutting Of All Lies And The Destruction Of Falsehood. It Is The Sword Of Ali. It Is The Sword Of Truth, By

Which The False Leaders, Preachers, And Teachers Will Be Cut Down. One Edge Of The Sword Represents The Languages Of The Scriptures Of Old, The Languages Of Grace. They Are The Languages Of All The Scriptures And Tablets. The Second Edge Of The Sword Represents The Languages Of The People Of This Day And Time Inclusive Of English. This Sword Is Spoken Of In The Book Of Revelation 2:12 Where It States: "...These Things Saith He Which Hath The Sharp (Ozoos) Sword (Hromfahyah) With Two Edges (Distomos)." The Nuwaubians Also Have The Power Of The Two-Edged Sword'. They Bear Witness To The Facts As Right Knowledge, Right Wisdom, And The Right Overstanding, The Ability To Cut Up All Lies.

6 Let the uplifting praises of El be in their Gawrone 'Throat', and a Feefeeyaw 'Two Edged' Khehreb 'Sword' in their Yawd 'Hand';

7 To do Neqawmaw 'Vengeance' upon the Goee 'Gentile Nation', and Tokaykhaw 'Rebukes' upon the Lehome 'People';

8 To Awsar 'Bind' their Mehlek 'Ruler' with chains, and their Kawbad 'Honored Ones; with fetters of Barzel 'Iron';

9 To do upon them the Kawthab 'Written' Mishfawt 'Judgment': all his Khawseed 'Chosen Ones' have this Hawdawr 'Honor'. Hawlal 'Praise' you Yah.

Chapter One Hundred And Fifty

Praise You Yah

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Figure 99
Ali Holding The Two Edged Sword

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150 Hawlal 'Praise' you Yah. Hawlal 'Praise' El in his Qodesh 'Holy Place'. Praise him in the Rawqeeah 'Firmament' of his strength.

The Word Ghibbore (גבר) As Mentioned In Psalms 33:16 Means "Mighty One". These Are The Beings That Came In And Bred with the Daughters Of Men In Genesis 6:4. These Children Of The Agreeable Eloheem Became The Men (Enosites) Of Renown (Sham), A Peaceful People. The Word For "Renown" Is Sham (שם) Genesis 6:4, Which Also Means "Rocketship" Or Air Craft As A Word It Also Means "There". They Came From The Sky, The Mothership Above The Earth, Called "The Crystal City" From "Up There". They Are Also Called Merkabah "Light Vehicles". Ghibboreem (גברים) In Ashuric/Syriac (Arabic) El Jabbaabirat (الجبابرة), Can Be Found In Quran 19:14; 26:130 As Jabbaar (جبار) Or Jabbaariyn (جبارين). It Comes From The 9th Element Which Is Fluorine F, Atomic Number F18.9994. El Jabbaaru (الجبار) Is The 9th Attribute Of El. Ghibbore (גבר) Meaning "The Mighty", Also Comes From The Hebrew Root Word Gabara (גבר) Meaning "To Have Strength, Be Strong, Mighty". The Ghibboreem (גברים) Comes To The Planet Earth Once Every 3,600 Years On Their New Orbit. The Original Orbit Of The Planet Ship Nibiru Was 25,920 Years. The Righteous Among The Ghibboreem (גברים) Are Called Dinneer Meaning "The Righteous Ones". The Anunnaqi Became Known As Allah By

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Muhammadans, Thehos By The Christians, And Yehweh By The Hebrews. They Received The Name Eloheem When People Referred To Them As "Those Beings- Eloh's".

2 Hawlal 'Praise' him for his Gheboorаw 'Mighty Acts' as a Ghibbore: Hawlal 'Praise' him according to his many Godel 'Greatnesses'.
3 Hawlal 'Praise' him with the Tayqah 'Sound' of the Shofer 'Trumpet': Hawlal 'Praise' him with the Nehbel 'Psaltery' and Kinnore 'Harp'.
4 Hawlal 'Praise' him with the Tofe 'Timbrel' and Mawkhole 'Dance': Hawlal 'Praise' him with Mane 'Stringed Instruments' and Oogawb 'Organs'.

5 Hawlal 'Praise' him upon the loud Tselawtsal 'Cymbals': Hawlal 'Praise' him upon the Terooaw 'High Sounding' cymbals.
6 Let everything that has Neshawmaw 'Breath' Hawlal 'Praise' Yah. Hawlal 'Praise' you Yah.

The Beginning

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Diagram 45
The Map Of Babylon

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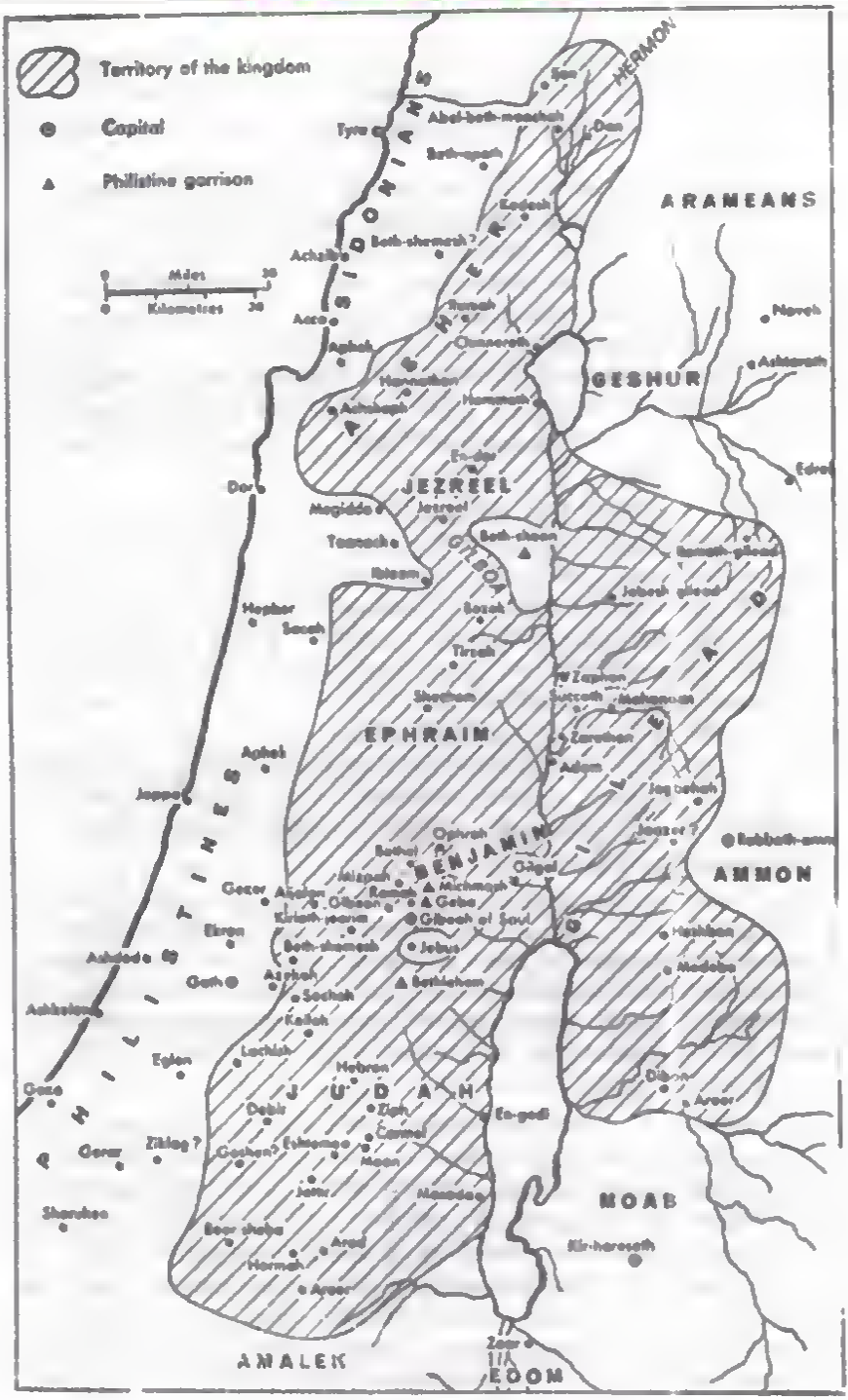

Diagram 46
Map Of Kingdom Of Saul

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Diagram 47

Saul, David And Solomon's Kingdom

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Diagram 48
The Kingdom Of David

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Diagram 49
The Districts That Solomon Governed

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END OF THE REIGN OF DAVID (2 Sm 20—24; 1 Kgs 1, 1—2, 11; 1 Chr 21—29 — (a) In the last years of his reign David combats the revolt of Sheba the Benjaminite (20, 1-22) and the conspiracy of his son Adonijah (1 Kgs 1—2). (2 Sm 20—24 and 1 Chr 21—29 here add other narratives of uncertain date: David expiates an injustice done to the Gibeonites by Saul. The brave men of David. Songs of David. Preparation for the construction of the Temple.) (b) The king tells Joab and the rulers of the army to take a census from Dan to Beer-sheba. Crossing the Jordan, they begin near Aroer, and go toward Gad and on to Jazer. They continue on to Gilead and to Kadesh in the land of the Hittites; they come to Dan, and turn to Sidon, going to the fortress of Tyre and to all cities of the Hivites and Canaanites; and ending up in the Negeb of Judah at Beer-sheba. They come to Jerusalem at the end of nine months and twenty days (24, 1-9). (d) David's old age. Conspiracy of Adonijah. Solomon is solemnly crowned. Death of David after reigning forty year: seven years at Hebron and thirty-three years at Jerusalem (2 Sm 24, 10-25; 1 Kgs 1, 1—2, 11).

Diagram 50
The End Of The Reign Of David

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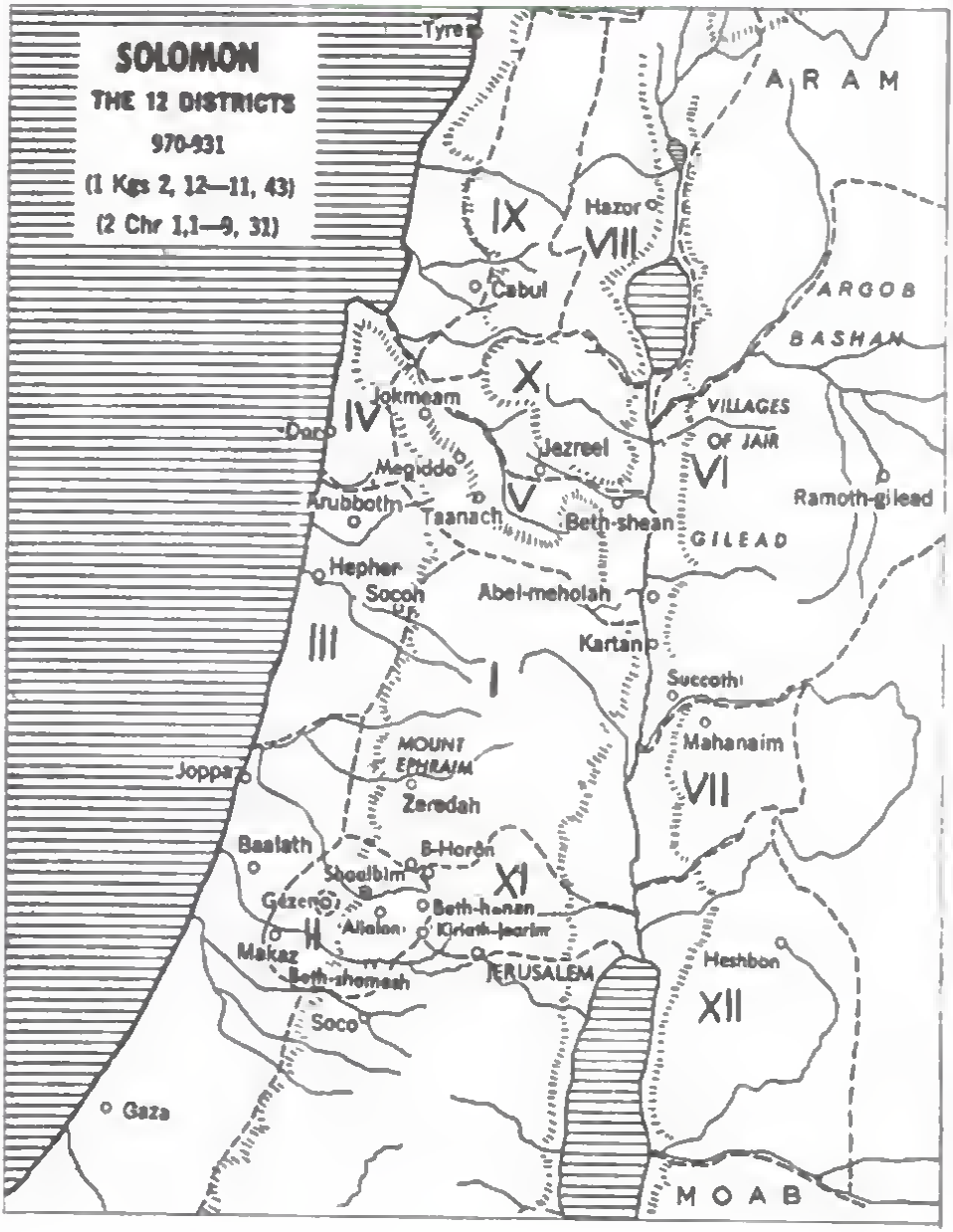

Diagram 51
The Kingdom Of Solomon

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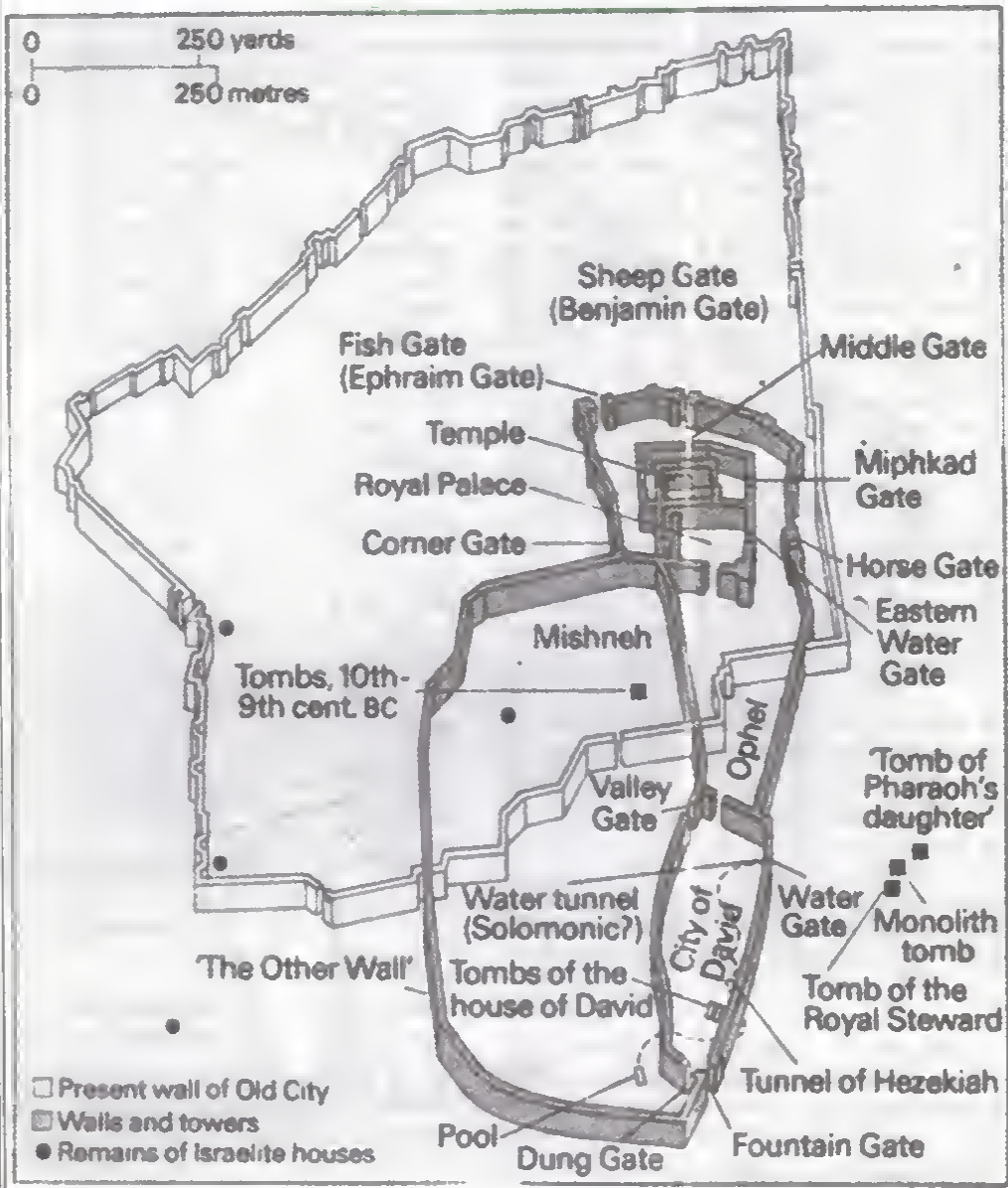

Diagram 52
A Map Of Jerusalem

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A

Aaharown- Aa-Ha-Rown - Aaron Aramic/Hebrew "Mountaineer", Haaruwn - Haa-Ruwn, Ashuric Syriac/Arabic "Enlightened"

Abimelech - Abee-Me-Lech, Aramic/Hebrew "My Father Is Ruler", Ashuric Syriac/Arabic "My Father Is King"

Abram/Abraham - Ab-Raam Chaldean "The Exalted Father," Ab-Raa-Haam, Ashuric Syriac/Arabic, "Father Of Many Nations, Aramic/Hebrew "Father Of The Nation Of Gentiles"

Adam - Adaam, Aramic/Hebrew, "Of The Ground," Akkadian "Earthling, Ah -"Life," Daam -"Blood", Ashuric Syriac/Arabic, "Dark Red, Brownish"

Adamites- Adam-Ites, Aramic/Hebrew, "Earthlings, Of The Ground"

Adonai - Ado-Nay, Aramic/Hebrew "My Master"

Adonijah - Ado-Nee-Yah, Aramic/Hebrew "My Master Is Yahuwa", Ashuric Syriac/Arabic "My Master Is He Who Is"

Adonis - Ado-Nis, Aramic/Hebrew "Master"

Akasha - Akastic - A-Kaa-Sha, Sumerian "Destiny" Sanskrit "Ether"

Akhoozzaw - Akh-Ooz-Zaw, Aramic/Hebrew "Possession"

Akkad - A-Kaad, Aramic/Hebrew "Strengthening"

Al - Ale, Aramic/Hebrew "Above"

Am -Aramic Hebrew "Nation Of People"

Amalek - Ama-Lick, Aramic/Hebrew "Dweller"

Amelu - Ame-Loo, Ashuric Syriac/Arabic, "Worker"

Ammood - Am-Mood, Aramic/Hebrew, "Cylinder Shaped Craft"

Amon - A-Mon, Aramic/Hebrew, "Truth Faith", Ashuric Syriac/Arabic, "Faithful, Hidden, Loyal"

Amram - Amraam, Aramic/Hebrew, "High

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People", Ashuric Syriac/Arabic "Old Age,"

An-Naww Aramic Hebrew "Humble, Meek, Afflicted, Poor", ANU- Anoo, Sumerian "The Heavenly One," Ashuric Syriac/Arabic, "I Am."

Anunnaqi - Anoo-Naa-Qee, "Those Beings That ANU Sent Down From Heaven To Earth"

Arabia- Arab-Ia, Aramic Hebrew "Wanderer"

Aram - Aramic/Hebrew, "Those Who Are Highest"

Aramic/Hebrew "Plural Of Baal, Lord Or Masters"

Aramic/Hebrew "Fish", Sumerian, "Grain"

Ard - Ard, Aramic/Hebrew "To

Arvadiy - Ar-Wa-Dee, Aramic/Hebrew "The One Who Desires"

Ashur - As-Shur - As-Shoor, Aramic/Hebrew "Level Landers"

Asiya- A-Se-Ya, Ashuric Syriac/Arabic "Support, Pillow", Aramic Hebrew, Asia- A-See-Ah "Orient"

Assyria - As-See-Ree-A, Aramic/Hebrew "Straight Step"

Awfawr- Aw-Fawr, Aramic/Hebrew "Dust, Clot Of Granulated Blood, Powdered Congealed Blood, Clotted Blood"

Awlam- Aramic/Hebrew "Dumb"

Awlats- Aw-Lats Aramic/Hebrew "Proud"

Awlaw- Aw-Law, Aramic/Hebrew "Ascend Up, Come Up"

Awlaz- Aramic/Hebrew "Triumph"

Awnah - Aw-Naah, Anah, Aramic/Hebrew "Answering"

Awnawn - Aw-Nawn, Aramic/Hebrew "Materialization In (Of) A Craft"

Awneem- Aw-Neem Aramic/Hebrew "Humble"

Awrone- Aw-Rone, Aramic/Hebrew "Ark"

Awsaw- Aw-Saw, Aramic/Hebrew "Do, Fashion"

Awshare/Asher - Aw-Share, Aramic Hebrew "Happy"

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Ashuric Syriac/Arabic, Ashiyr, "Happiness"

Awtsawb- Aw-Tsawb Aramic/Hebrew "Fashioned Idols"

Awwaw- Aw-Waw, Aramic/Hebrew "Lust"

Awwone/Awwen - Aramic/Hebrew "Iniquity"

Ayd- Aramic/Hebrew "Witness"

Aydooth- Ay-Dooth, Aramic/Hebrew "Testimony"

Aysh- Aramic/Hebrew "Flame, Fire"

Aytsaw- Aai-Saw Aramic/Hebrew "Counsel"

B

Baal - Ba-Al, Aramic/Hebrew, "Master/Lord"

Baalim - Ba-Al-Leem

Babel - Baab-El, Aramic/Hebrew "Confusion," Syriac/Arabic "Door To El"

Bammaw- Bam-Maw, Aramic/Hebrew "High Place"

Bara - Ba-Raa, Aramic/Hebrew "The Making/Reconstructing, Pro-Creation"

Basawr- Bas-Awr, Aramic/Hebrew "Skin And Flesh"

Bath- Bath, Aramic Hebrew "Daughter" Bint Ashuric Syriac/Arabic, "Daughter"

Bawnaw- Baw-Naw, Aramic/Hebrew "Build", Ashuric Syriac/Arabic "Bana

Bawsawr- Baw-Sawr Aramic/Hebrew "Skin And Flesh"

Behaymaw - Be-Hay-Maw, Aramic/Hebrew "Beast, Cattle, To Be Mute, Non-Speaking Mammal, Human Beast"

Behtakh- Beh-Tak Aramic/Hebrew "Safety"

Bekka - Bek-Ka, Ashuric Syriac/Arabic, "To Weep, To Cry"

Bene- Aramic/Hebrew "Intelligent"

Bene- Aramic/Hebrew "Overstand"

Benjamin - Ben-Yaa-Meen, Aramic/Hebrew "Son Of The Right Hand", Ashuric

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Syriac/Arabic "Son Of My Right Hand

Bereeth- Ber-Eeth Aramic/Hebrew "Covenant"

Bohoo- Bo-Hoo, Aramic/Hebrew "Desolate"

Boosh- Aramic/Hebrew "Shame, Ashamed"

Boqer Bo-Qer Aramic Hebrew "Breaking Forth Of The Day", Bakir - Ba-Keer, Ashuric Syriac/Arabic "Early."

C

Cain - Aramic/Hebrew Qayin, "He Who Possesses", Ashuric Syriac/Arabic, Qaayiyn "Possession"

Cainan- Cain-An, Aramic/Hebrew "Possession"

Canaan - Ca-Naan, Aramic/Hebrew, "Lowlander", Ashuric Syriac/Arabic, "Lowlander Or Trader"

Chaldea - Chal-Deea, Sumerian "Abode Of Demons"

Cherub - Che-Roob, Aramic/Hebrew "To Be Near", Ashuric Syriac/Arabic, Qaaraabiy "To Be Close"

Cherubeem- Cher-Roo-Beem, Aramic/Hebrew, Che-Roo-Beem, "Who Are Near", Ashuric Syriac/Arabic, Kaa-Ra-Beem, "To Be Near"

Cush - Koosh Aramic/Hebrew "Dark Faced", Syriac/Arabic "Black Lock Of Hair"

D

Dagan - Dagon - Da-Gaan,

Damascus - Da-Mas-Kus, Ashuric Syriac/Arabic Dimashqa, "To Hide, To Conceal, To Disguise, To Bury Someone In The Ground"

Dan - Daan, Aramic/Hebrew "Judge"

Dawgaw- Daw-Gaw, Aramic/Hebrew "Fish"

Dawmaw- Daw-Maw Aramic/Hebrew "Silent, Still, Dumb"

Dawmaw- Daw-Maw Aramic/Hebrew "Thought, Likened"

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Diyn -Deen, Aramic/Hebrew "Judge"

E

Eber - Aramic/Hebrew "The Other

Eden - Eden, Aramic/Hebrew "Garden Of Delight"

Edom - E-Dowm, Aramic/Hebrew "Of The Dark Reddish Brown Dirt"

Efraim - E-Fray-Im, Ephraim Aramic/Hebrew "Double Fruit"

Ehbed- Aramic/Hebrew "Servant, Slave."

Ehmeth- Eh-Meth Aramic/Hebrew "Truth"

Ehreb- Eh-Reb, Aramic/Hebrew "Dusk, Dusk Period"

Ehwel- Aramic/Hebrew "Unrighteously"

El Shaadi - El-Shaa-Dee, Aramic/Hebrew, "The Almighty."

Eleazar - El-Lee-A-Zaar, Aramic/Hebrew "The El Who Helped," Ashuric Syriac/Arabic

Eloheem - Elo-Heem, Aramic/Hebrew, "These Beings"

Elyown El - Eli-Yoon El, Aramic/Hebrew, "The Most High, El"

Enoch - E-Nok Aramic/Hebrew "He Who Is Dedicated To The Law", Akh-Nuwkh Ashuric Syriac/Arabic "Dedicated,"

Enos - E-Nowsh Aramic/Hebrew "Mortal", Anuws Ashuric Syriac/Arabic "Man In His Fraility, Forgetful Being"

Enoshites - Enosites - Aramic/Hebrew "Human Beings, Mortal Beings"

Esau - Aramic/Hebrew "The Hairy One", 'Iysuw Ashuric Syriac/Arabic "Hairy" E-Saw

Esh - Eesh Aramic/Hebrew, "Male Living Being"

F

Fakhad- Fakh-Ad Aramic/Hebrew "Dread"

Fawkkad- Faw-Kkad Aramic/Hebrew "Fear"

Fawlal- Faw-Lal Aramic/Hebrew "Pronounce Judgment"

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Fawlaw- Faw-Law Aramic/Hebrew "Doings"
Fawqad- Faw-Qad Aramic/Hebrew "Visit"
Fawras- Aramic/Hebrew "Split"
Fawraw- Faw-Raw, Aramic/Hebrew "Fruitful"
Fawz- Aramic/Hebrew "Pure Refined Gold"
Fehshah- Feh-Shah Aramic/Hebrew "Wrong"
Fehthakh- Feh-Thakh, Aramic/Hebrew "Opening"

G

Gabriy'el - Gab-Ree-El, Aramic/Hebrew, "Messenger Of El", Ashuric Syriac/Arabic, "Ones Who Comes Forth From El, Prevailing For El"
Ganawah - Ga-Na-Wah, Aramic/Hebrew, "Outer Field"
Gawbar- Gaw-Bar Aramic/Hebrew "Prevail"
Gawdole - Gaw-Dole Aramic/Hebrew, "Great, Old"
Gheel- Aramic/Hebrew "Exult"
Ghehber- Gheh-Ber, Aramic/Hebrew "Warrior"
Gibboreem - Gib-Bo-Reem Aramic/Hebrew "Mighty Ones, Giants"
Gibbron - Gib-Bron, Aramic/Hebrew "Mighty One"
Goee- Aramic/Hebrew "Gentile Nation"
Gorawl- Go-Raal Aramic/Hebrew "Lots"

H

Hagar - Aramic/Hebrew, "Wanderer, Rock", Ha-Gar, Ashuric Syriac/Arabic, "Wanderer, Firm, Stone, Rock"
Ham - Haam, Aramic/Hebrew, "Burnt Black Skin", Ashuric Syriac/Arabic "Black, Burnt Black"
Hamathites- Ham-Ath-Ites, Aramic/Hebrew "The Burnt"
Hammath - Ham-Math, Aramic/Hebrew, "Very Black"
Har - Hor, Aramic/Hebrew "Mountain", Ashuric Syriac/Arabic "Mountain,

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Cave Dweller"

Har- Aramic/Hebrew And Ashuric Syriac/Arabic, "Mountian, Mount"

Haran - Ha-Raan Aramic/Hebrew "Mountaineer", Ashuric Syriac/Arabic, "Enlightened Or Strong"

Hawdawr- Haw-Dawr Aramic/Hebrew "Honor"

Hawgheeg- Haw-Geeg Aramic/Hebrew "Chanting In A Low Voice"

Hawilah - Ha-Wee-Lah, Aramic/Hebrew, "Of The Circle"

Hawwah - Aramic/Hebrew, "Mother Of All Living Things", Haa-Wah, Ashuric Syriac/Arabic "Living"

Haykawl- Hay-Kaal Aramic/Hebrew "Temple, Tabernacle"

Hebrew - Heb-Rew, Eber, Aramic/Hebrew "To Cross Over, To Pass Over"

Hode- Aramic/Hebrew "Splendor"

Horus- Hor-Rus Egyptian "Deity Of The Sky And Sun. He Coincides With The Sumerian Deity Tammuz"

I

Ishshaw/Eshaw - Eeshaw, Aramic/Hebrew, "Female Living Being"

Ishtar - Ish-Taar, Sumerian, "Female Deity"

Islaam - Is-Laam, Ashuric Syriac/Arabic, "State Of Peace"

Israel - Yisrael, Aramic/Hebrew, "Ascend To El," Ashuric Syriac/Arabic, Israa'iyl, "To Ascend To Allah"

J

Jerusalem - Yeru-Sha-Lem, Aramic/Hebrew, "City Of Peace," Ashuric Syriac/Arabic, Ursaliym, "City Of Peace"

Jesse - Yee-Shay Aramic/Hebrew "He Will Save", Yassa, Ashuric Syriac/Arabic "Allah Exists"

Jochebed - Yo-Ke-Bed Aramic/Hebrew "A Yahuwa's Glorious Manifestation"

Joseph - Yow-Sef, Yosafe Aramic/Hebrew, "He Who

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Yahuwa Added To," Ashuric Syriac/Arabic, Yuwsef, "Allah Shall Increase"

K

Kadmon - Kad-Mon, Cuneiform, "Up Front."
Kadmonites - Kad-Mon-Ites, Aramic/Hebrew "Easteners"
Kawas- Aramic/Hebrew "Provoke To Anger"
Kedar - Kee-Dar, Aramic/Hebrew, "Those Of The Black Dark Brown Skin", Ashuric Syriac/Arabic, "Strong Genes"
Ketura/ Qeturah- Kee-Too-Rah, Aramic/Hebrew, And Ashuric Syriac/Arabic, "Fragrance"
Khag- Aramic/Hebrew "Feast", Hajj - Ashuric Syriac/Arabic "Pilgrimage"
Khahee - Aramic/Hebrew "Life, Living Animal, Spirit"
Khahyil- Khah-Yil Aramic/Hebrew "Vigorous Strength"
Khaseen- Kha-Seen Aramic/Hebrew "Powerful"
Khattawaw -Khat-Taw-Aw, Aramic/Hebrew "Gone Wrong
Khawfar-Khaw-Far, Aramic/ Hebrew "Atone"
Khawfare- Khaw-Fare Aramic/Hebrew "Confused"
Khawfates- Khaw-Fates Aramic/Hebrew "Delight"
Khawkam- Khaw-Kam, Aramic/Hebrew "Wise, Wisdom"
Khawlawl- Khaw-Lawl Aramic/Hebrew "Wounded"
Khawlak- Khaw-Lak Aramic/Hebrew "Divide"
Khawmad- Khaw-Mad Aramic/Hebrew "Desire"
Khawqaq- Khaw-Qaq Aramic/Hebrew "Right To Make Laws"
Khawrash- Khaw-Rash Aramic/Hebrew "Silent, Speechless"
Khawrone- Khaw-Rone Aramic/Hebrew "Burning Of Anger"
Khawsare- Khaw-Saer Aramic/Hebrew "Lower"
Khawseed- Khaw-Seed Aramic/Hebrew "Chosen, Chosen One"
Khawshaf- Khaw-Shaf,

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Aramic/Hebrew "Witch"
Khawshaw- Khaw-Shaw, Aramic/Hebrew "Silent, Hold Your Peace"
Khayeem- Aramic/Hebrew "Divine Life"
Khoakh- Kho-Akh Aramic/Hebrew "Strength"
Khooakh- Khoo-Akh Aramic/Hebrew "Strength"
Khooqqaw - Khooq-Qaw, Aramic/ Hebrew "Ordinance"
Khoqe - Aramic/Hebrew "Custom, Statue"
Khoshek- Kho-Shek, Aramic/Hebrew "Darkness"
Kissay- Kiss-Say Aramic/Hebrew "Throne"
Kissay- Kis-Say, Aramic/Hebrew "Throne", Ashuric Syriac/Arabic, Kursiy "Throne"
Kohane - Ko-Hane, Aramic/Hebrew, "Priest"
Korah - Kow-Rah, Aramic/Hebrew, "Smooth," Ashuric Syriac/Arabic, Quwrah, Or Qoorah, "Smooth, Clear"
Kowkab - Kow-Kaab, Aramic/Hebrew And Ashuric Syriac/Arabic, "Star, Cup"

L

Lahyil- Lah-Yil, Aramic/Hebrew "Shadow Hours", Layl- Ashuric Syriac/Arabic "Night"
Leummim - Loo-Meem, "Aramic/Hebrew, "Great Increase"
Levi - Le-We, Aramic/Hebrew, "Enjoining The Law", Laa-We, Ashuric Syriac/Arabic, "Joining"
Looakh - Loo-Akh, Aramic/Hebrew "Tablet", Lowhat -Low-Hat Ashuric Syriac/Arabic "Tablet"

M

Mawshakh- Maw-Shakh, Aramic/Hebrew "Anoint"
Mawthoqe- Maw-Thoqe Aramic/Hebrew "Sweeter" Meal-Offering"
Mehlek- Meh-Lek, Aramic/Hebrew "Ruler", Malak Ashuric Syriac/Arabic "Ruler"

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Melchizedek Mel-Che-Za-Dek Aramic/Hebrew, "Ruler Of Righteousness, Or Justice"

Minkhaw- Min-Khaw, Aramic/Hebrew "Meat Or Meal Offering"

Miriam - Mir-I-Am, Aramic Hebrew, Miriam-, Maryam- Mar-I-Yam, Ashuric Syriac/Arabic, "Purity, Of A Bright Whiteness"

Mishfawt - Mish-Fawt, Aramic/ Hebrew, "Judgment"

Mishkawn- Mish-Kawn, Aramic/Hebrew "Dwelling Place"

Mishkhaw- Mish-Khaw Aramic/Hebrew "Dwelling Place"

Mitswaw- Mits-Waw, Aramic/ Hebrew, "Commandment"

Mizbayakh- Miz-Bay-Akh, Aramic/Hebrew "Altar"

Mizmore- Miz-Moor Aramic/Hebrew "Song"

Mogan- Mow-Gan, Aramic/Hebrew "Shield"

Moqashe- Mo-Qashe Aramic/Hebrew "Trap"

Moses - Mow-Shay Aramic/Hebrew Mercy, To Draw Forth Out The Water", Muwsaa, Ashuric Syriac/Arabic, "To Be Drawn Forth,"

N

Nawbah- Naw-Bah Aramic/Hebrew "Gush Forth"

Nawbee- Aramic/Hebrew, Nabee- Na-Bee Ashuric Syriac/Arabic "Newsbearer Of Things To Come"

Nawkar- Naw-Kar Aramic/ Hebrew "Recognize"

Nawkham- Naw-Kham, Aramic/Hebrew "Sorry, Comfort, Console"

Nawsee- Naw-See, Aramic/Hebrew "Chief"

Nazeer- Na-Zeer, Aramic/Hebrew "Nazarite, Separate"

Nedawbaw - Ned-Aw-Baw, Aramic/Hebrew "Freewill-Offering"

Nefesh- Neh-Fesh Aramic/Hebrew "Spirit", Nafs - Nafs, Ashuric Syriac/Arabic, "Spirit"

Nehder- Neh-Der,

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Aramic/Hebrew "Vow"
Nehsek- Neh-Sek, Aramic/Hebrew "Drink-Offering"
Nehzer- Neh-Zer, Aramic/Hebrew "Crown"
Nekaybaw - Ne-Kay-Baw, Aramic/Hebrew, "Tribal Leader", Naqiybah, Or Naqeebah, Ashuric Syriac/Arabic, "Soul, Group, Leader"
Nephileems - Aramic/Hebrew, "To Fall Down, Superagatory Gift"

O

Obed - Obed, Aramic/Hebrew, "Slave," Obeed, Ashuric Syriac/Arabic, "A Slave, Servant"
Og - Og, Aramic/Hebrew, "Long-Necked"
Olaw- Aramic/Hebrew "Burnt-Offering, Ascending Offering"
Oth - Aramic/Hebrew, "Sign, Distinguishing Mark"
Owlam - Aramic/Hebrew "The Everlasting"

P

Paddan - Pad-Daan, Paddan-Aram - Aramic/Hebrew, "The Elevated, Highest Field"
Philistim - Fil-Lis-Teem Filistim, Aramic/Hebrew, "He Who Migrates"

Q

Qawrab- Qaw-Rab, Aramic/Hebrew "Bring Near"
Qawraw- Qaw-Raw Aramic/Hebrew "Call"
Qehdem- Qeh-Dem, Aramic/Hebrew "Old, Ancient"
Qehsheth- Qeh-Sheth, Aramic/Hebrew "Bow"
Qodesh - Ko-Desh, Aramic/Hebrew, "Holy,"
Qole- Aramic/Hebrew "Voice"

R

Rah- Aramic/Hebrew "Disagreeable"
Ramses II- Ram-Ses, Egyptian "Son Of The Sun"

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Rawfaw- Raw-Faw, Aramic/Hebrew "Heal"

Rawkham- Raw-Kham, Aramic/Hebrew "Compassion, Mercy"

Rawnaw- Raw-Naw Aramic/Hebrew "Shout With A Ringing Cry"

Rawtsone- Raw-Tsone Aramic/Hebrew "Pleasure"

Rebawbaw- Reb-Aw-Baw Aramic/Hebrew "Multitude"

Rehame- Reh-Aame Aramic/Hebrew "Unicorn, Wild Bull"

Rinaw- Rin-Aw Aramic/Hebrew "Ringing Cry"

Rooakh - Roo-Akh, Aramic/Hebrew, "Soul"

Rooakh- Ruw-Aak Aramic/Hebrew "Soul, Soul Of The Wind"

Ruth - Row-Th, Aramic/Hebrew, "Desirable," Ashuric Syriac/Arabic, Raa-Ooth, "Female Friend, Desirable"

S

Samuel - Shamuel, Aramic/Hebrew, "El Hears," Ishmaawiyl, Ashuric Syriac/Arabic, "Allah Hath Heard"

Saq- Aramic/Hebrew "Sackcloth"

Sar- Aramic/Hebrew "Prince, Chief"

Sawdeh - Saw-Deh, Aramic/Hebrew, "Outer Field"

Sawmakh- Saw-Makh Aramic/Hebrew "Give A Glad Declaration"

Sawmayakh- Saw-May-Akh Aramic/Hebrew "Joyful"

Sawthar- Saw-Thar Aramic/Hebrew "Conceal"

Sayfer- Say-Fer, Aramic/Hebrew "Scroll, Record", Ashuric Syriac/Arabic, Safar

Sefar - Se-Far -Sephar, Aramic/Hebrew, "A Scribe"

Selah- See-Lah Aramic/Hebrew "Fall Down And Pray"

Serapheem - Se-Ra-Feem, Ashuric Syriac/Arabic, "Those Eloheem That Were Created From The Reflection Of The Heavenly Father They Are Of The Pure Green Essence Of Light Called

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Nuwr Or Light, "Those Of The Fire"

Seth - Shayth, Aramic/Hebrew, "Compensation," Shiyth, Ashuric Syriac/Arabic, "Compensation"

Shabath- Shaw-Bath, Aramic/Hebrew "Desist, Rest"

Shabbath - Sha-Baath, Aramic/Hebrew, "Rest," Sabt, Ashuric Syriac/Arabic, "To Rest"

Shabbath- Shab-Bawth, Aramic/Hebrew "Desist, Day Of Desistance"

Shad- Aramic Hebrew "Demon"

Shahshooah- Shah-Shoo-Ah Aramic/Hebrew "Enjoyment"

Shakhaq- Shakh-Aq Aramic/Hebrew "Thin Dust Cloud"

Shakhar - Sha-Khar, Aramic/Hebrew, "The Dawn"

Shakhath- Shakh-Ath Aramic/Hebrew "Destruction"

Shalem - Sha-Lem, Aramic/Hebrew, "Peace"

Shamayim - Sha-Ma-Yeem, Aramic/Hebrew, "Skies"

Sharath- Shar-Ath, Aramic/Hebrew "Worship, Be Servants Of The People"

Shawbah- Shaw-Bah, Aramic/Hebrew "Swore"

Shawgaw- Shaw-Gaw Aramic/Hebrew "Stray, Wander"

Shawkar- Shaw-Kar, Aramic/Hebrew "Drunk", Ashuric Syriac/Arabic Sakara- Sa-Ka-Ra "Drunk"

Shawkhaw - Aramic/Hebrew "Prostrate"

Shawweh- Shaa-Weh Aramic/Hebrew "Beautiful"

Shaybet- Shay-Bet Aramic/Hebrew "Tribe, Staff, Rod"

Sheer- Aramic/Hebrew "Song"

Sheol- Aramic/Hebrew "Underworld, Hell"

Sheol- Shee-Owl Aramic/Hebrew "Underworld"

Shinar - She-Nar, Aramic/Hebrew, "Plains"

Side, A Shoot", 'Aa-Biyr, Syriac/Arabic "To Cross Over"

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Sookkaw- Sook-Kaw, Aramic/Hebrew "Booth"

Soos- Aramic/Hebrew "Display Joy"

Syriac/Arabic, "Holy"

T

Tamar- Ta-Mar, Aramic/Hebrew "Palm Tree"

Tammuz- Tam-Mooz, Sumerian, "Sprout Of Life, Sprout Forth As A Faithful Son"

Taneen- Ta-Neen, Aramic/Hebrew "Dragon, Sea Serpent"

Tawab- Aramic/Hebrew "Abominable, Abhor"

Tehhillaw- Teh-Hil-Law, Aramic/Hebrew "Praise"

Tehome- Teh-Ome, Aramic/Hebrew "Deep, Deep Sea Tiamat"

Temoonaw- Tem-Oo-Naw Aramic/Hebrew "Likeness"

Teraphim - Tera-Feem, Aramic/Hebrew, "Household Images"

Teshooaw- Tesh-Oo-Aw Aramic/Hebrew "Deliverance"

Thummim- Thum-Mim, Aramic/Hebrew "Perfection"

Tobe - Tobe, Aramic/Hebrew, "Agreeable," Tayyib, Ashuric Syriac/Arabic, "Good, Agreeable"

Tohoo- To-Hoo, Aramic/Hebrew "Empty"

Torah- Aramic/Hebrew "Law Or Teaching", Ashuric Syriac/Arabic Tawraat

Tsawbaw -Tsaw-Baw, Aramic/Hebrew "Heavenly Host, Ministers, Host, Heavenly Armies"

Tsoots- Aramic/Hebrew "Flourish"

U

Urim- Uw-Rim, Aramic/Hebrew "Lights"

Y

Yahuwa- Ya-Huwa, Aramic/Hebrew "He Who Is Who He Is"

Yam - Aramic/Hebrew, "Sea"

Yashua - Ya-Shoo-A, Aramic/Hebrew, "Savior"

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Yawfeh- Yaw-Feh, Aramic/Hebrew "Beautiful"

Yawrad- Yaw-Rad, Aramic/Hebrew "Descend, Go Down"

Yawsar- Aramic/Hebrew "Shaped"

Yawthome- Yaw-Thome, Aramic/Hebrew "Fatherless"

Yeshooaw- Yesh-Oo-Aw Aramic/Hebrew "Salvation"

Z

Zade- Aramic/Hebrew "Presumptuous"

Zawmar- Zaw-Mar Aramic/Hebrew "Sing Praises"

Zawnaw -Zaw-Naw, Aramic/Hebrew "Harlot, Play The Harlot"

Zawqaq - Zaw-Qaq Aramic/Hebrew "Purified"

Zehbakh- Zeh-Bakh, Aramic/Hebrew "Sacrifice"

Zehrah - Aramic/Hebrew "Seed", Yielding Seed"

Zodoq - Zo-Doq, Aramic/Hebrew, "Righteous"

Zodoqites - Zo-Doq-Ites, Aramic/Hebrew, "The Righteous Ones"

Zorababel - Zura-Baa-Bill, Aramic/Hebrew, "Appearing In Babel"

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הַשִּׁפְטִים אֲשֶׁר שָׁפְטוּ אֶת־יִשְׂרָאֵל וְכֹל יְמֵי מַלְכֵי יִשְׂרָאֵל אֲשֶׁר נִכְרְתוּ: כִּי לֹא
נַעֲשָׂה כַּפֶּסַח הַזֶּה מִימֵי הַשֹּׁפְטִים וְאֶת־הַתְּרָפִים וְאֶת־הַגִּלֻּלִים וְאֶת כָּל־הַשִּׁקּוּצִים
נַעֲשָׂה הַפֶּסַח הַזֶּה לְיַהֲוָה בִּירוּשָׁלִָם: וְגַם אֶת־הָאֹבוֹת וְאֶת־הַיִּדְּעֹנִים

שלא הפסח, כלומר הוא מקיים אותן הדירוסים של שעות השינה, וכן אלו השעות שצריך לאכול, אוכלים ירקות והמתיקות, בזה מקיים שאין אנו יודעים כוונות ומדות האכילה, אפילו כשאנו מברכים הברכות כחיקונם, והינו על נטילת אותן הדירוסים של שעות מעט שנטמלין הקשר מהלולב בתושענא רבה, על דרך שאומרים ליולדת באנודה (מ) ולא יותר. עוד השם יתברך יתיר אותך מקשרך, כן אנו מתפללים שיחיר השכינה הקדושה כשמנגעים בלא אנודה,ומעם זה

בִּי כִּי אִם־יַדְעָה הִיא יוֹדֵעַת: כִּי־יִקְבֶּה אִישׁ בְּלֹא־הַאֲמִין בִּי כִּי אִם־יַדְעָה הִיא יוֹדֵעַת
אֶת־הַיּוֹלֵד אֲשֶׁר נָתַן אֹתוֹ אֶת־יַדְעָה הִיא יוֹדֵעַת אֶת־בְּנִי אֶלֹהִים לֹא־יַשְׁחִיתוּם לָדַעַת
ין אותם(משום קשר רשעים אינו מהפנין), ולא מחברין אותם אל הלולב: כִּי אִם־לְמַעַן יִשַּׁע בִּי הַיּוֹלֵד: הַמַּאֲמִין

הַכֹּהֲנִים הַנְּגִשִׁים אֶל־יַדְעָה יִהְיֶה פְּרִיצֵי בְּמַם לָא חִטָּא אֶת־שֵׁם יַדְעָה אֱלֹהָיו וְאֵלֶּה
בִּי כִּי אִם־יַדְעָה הִיא יוֹדֵעַת: כִּי־יִקְבֶּה אִישׁ בְּלֹא־הַאֲמִין אֲשֶׁר נִרְאוּ בְּאֶרֶץ יְהוּדָה וּבִירוּשָׁלִָם בְּעֵר לְמַעַן
אֶת־הַיּוֹלֵד אֲשֶׁר נָתַן אֹתוֹ אֶת־יַדְעָה הִיא יוֹדֵעַת לֹא
בְּלֹא־הָעָם לֵאמֹר עֲשׂוּ פֶּסַח לַיהוָה אֱלֹהֵיכֶם כַּכָּתוּב עַל יסניא ותקיכין לשמשא קרם ולאשר עשה

אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא יִהְיֶה לְךָ שֵׁשֶׁת יָמִים
הַיִּדְּעֹנִים וְאֶת־הַתְּרָפִים וְאֶת־הַגִּלֻּלִים וְאֶת כָּל־הַשִּׁקּוּצִים אֲשֶׁר נִרְאוּ בְּאֶרֶץ יְהוּדָה
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כשנגע ריח לאילנות בכלל הדירות שיברכו עליו מאגשר הבית איש או אשה ומינ בנער ויצא הולד כר קייסא לחטרל אם היא תרת ללדת וגם ליתן מסנו למקשה לילד שאומרים שהוא מנולה שתלד (מ) ותרחק מסנו, ובסדור יעבץ כתב

סמיה ותקיכין לשמשא קרם ולאשר עשה ל) ישר מתן ולשה יקבל כמקן ל) ב.ש לשיטן

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